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Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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ICE CREAM AND THE BISHOP, TOO

January 17, 1951

FROM COVER TO COVER

THE RURAL MINISTER'S JOB is defined by the Rev. Henry H. Shissler, director of rural training at Lycoming College, Williamsport, Pa. Page 3

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A tale from the last war, PISTOL ON THE PULPIT, is the story of Dr. George R. Loehr, then internee at the Japanese army's Weichsien Civilian Assembly Center and now assistant professor of modern languages at Princeton University, as told to the Rev. Edward L. Peet, minister of the Mill Valley (Calif.) Methodist Church. ..... Page 9

Miss Louisa R. Shotwell, associate secretary of the division of Home Missions of the National Council of Churches of Christ in the U.S.A., reports on the Mid-century White House Conference on Children and Youth, OUR CHILDREN AND THE CHURCH. ..... Page 10

READERS WRITE

Great Appreciation

My great appreciation for the article by Dr. John E. Marvin concerning "Learning for Life Education." This is one of the live issues that we face today. Let me express my appreciation also for Mr. Cook's column under the title "The Parson Looks at Labor."

I have noted with a great deal of concern the letters which have been written about this column by Methodists who, in my estimation, not only take an unintelligent view of it, but an un-Christian view as well. I am afraid that a good portion of our church has caught the "jitters" that seem to be the trend today, and are not true to the spirit of John Wesley or the living spirit of Methodism now.

Above all, I am grateful for an editor like yourself who by editorial and printed articles lifts up the issues that we need to face. More power to your mind and spirit!

(Rev.) Recter W. Johnson,
Yakima, Washington.

More On Israel

Mr. Stanley Lichtenstein's letter in Zions Herald, Dec. 27th relative to Rabbi Berger's protest against the injustices done to the Arab population in Palestine reminds one of the tirades of Mr. Jacob Malik in the Security Council of the United Nations. According to Mr. Malik, there is not a shred of evidence of Communistic agression in Korea. Such statements are a part of American imperialistic propaganda.

Mr. Lichtenstein, unconsciously no doubt, follows the same technique. The rabbi's charges, he informs us, are completely without documentation. There is not a shred of evidence to support the statements made. Mr. Lichtenstein falls into the same error which he condemns by making sweeping denials. This can be convincing only to those who are determined to ignore facts. Mr. Lichtenstein is positively naive when he declares that Rabbi Berger's article is a philosophical discussion of various schools of thought among Jews and that the state of Israel was not created in response to philosophical problems. Mr. Lichtenstein forgets that ethics and philosophy are inseparable. It is on the high ethical plane of the prophets of Israel that Rabbi Berger makes his plea, a plea for just treatment of nearly a million Arabs deprived of their homes.

Mr. Lichtenstein seems to think that it is important to remind us that the Jews who came to Palestine did not come like Hitler with guns in their hands or set up gas chambers or crematoria in which to dispose of the Arab population. If thousands of people of Massachusetts or other parts of the United States were to become homeless overnight, it would be small comfort to be reminded that they were not driven out by an invading army. The method of ejection is not so important as the fact. "They did not," he goes on to state, "come to force the Arab natives out of the country." But the law of physics still holds that two bodies cannot occupy the same space. The writer then makes this astonishing statement, "There never was any popular uprising of native Arab Palestinians against the Jews." In the name of common sense, what are we to call the conditions witnessed in Palestine a few years ago when the Arabs tied up the commerce and transportation of the country by a sit-down strike in protest against further Jewish immigration? I talked with a group of intelligent young Arabs in front of the Church of the Nativity in Bethlehem. One of them, a graduate of the American University at Beirut, said to me, "Go home and tell your countrymen that we Arabs are defending our liberties and our homes as did your political forefathers in 1776." If there had been no popular uprising of the Arabs in Palestine, it would not have been necessary to maintain British troops in such numbers in the country for so long a time.

I do not wish to pose as an authority on the Palestine problem. I am simply insisting that there is a problem, and, with all due respect to Dr. Ralph Bunche for his noble efforts, it is far from solved. A solemn promise was made to the Arab people what when a Jewish national homeland was to be established in Palestine (Palestine in its entirety was not to become a Jewish state) that the political, economic and religious rights of the existing population, i. e., Arabs, should be safeguarded. Up to the present writing this has not been done. As far as Rabbi Berger's article in *Religion in Life* is concerned, I quoted its reference to Palestine because it is prophetic and faces the situation in a forthright manner. The rabbi needs no defense from me or anyone. He is capable of defending himself should he feel inclined to do so. Many who are objective in their approach to the Palestine situation have expressed their interest and gratitude for my calling attention to this significant statement. The reaction of Mr. Lichtenstein and others biased in judgment is, of course, what is to be expected.

(Rev.) David Harold Hickey,
Malden, Mass.

Enjoys Parables

When I opened my Jan. 3rd. copy of Zions Herald, I hoped I had not waited too long before sending my thanks and appreciation for a splendid contribution to each copy of the Herald. I refer to "A Pastoral Parable" by J. Edward Carothers. I feared it might have been a so-called series that ended with 1950. I enjoy those parables very much; thanks for them; and I heartily recommend them to every reader.

I always read the editorial page first and I read the parable next.

May God richly bless you all on the Zions Herald staff.

Mrs. John C. Moore,
Malden, Mass.

Challenger Challenged

In your issue of Oct. 25th, you published an RNS item headed "Anglican Views Challenged." The challenger was the Rev. J. C. Heenan, one of the Romanist clergy in England. He challenged the position of the Archbishops of England on the new Roman *dogma* of the Bodily Assumption of the Blessed Virgin Mary.

In his quoted words, he says, "Was it not Parliament which founded the Church of England, as it is Parliament which has the last word on its doctrine? How many members of Parliament are directly inspired by God to guide the Church of England?"

The good Father ought to know better than to ask such questions. He knows that Parliament never founded the Church of England, for it could not found what was already there when Parliament came into existence. He knows that he can not point to any Act of Parliament "founding" the

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The Rural Minister's Job

HENRY H. SHISSLER

THE RURAL MINISTER'S job is a highly specialized, complex life's vocation in which he is called by God to be used as His channel for the redemption and improvement of society. Unless he realizes that God has chosen him to be an instrument, to be used by the Master Teacher, Physician and Preacher and recognizes that he must be ever sensitive to His guidance, he will be ineffective and dissatisfied. God has created man and breathed into him a living soul and has a divine design for each of His children.

In order for us to lift out and examine the various tasks of the rural minister, we shall think of him as being so sensitive to the needs of his fellowmen that each of his five senses has a specific responsibility. Let us be more specific and say that his sight, smell, hearing, taste, and touch must be so consecrated to the Living Christ that he will gladly respond to His calling. Therefore, the minister in the town and country, and the urban areas, will be as eyes, nose, ears, voice, and hands wholely dedicated to the plan and purpose of the Almighty.

Through his clear spiritual eyesight and with vision unclimmed by pride, prejudice or bigotry, he must see things realistically. His eyes must interpret current events of the world as well as at home, of an economic, political, and social nature. By his keen sight he will study and assist activities in his community, such as the school, civic clubs, local politics, recreation, etc., as long as they do not take him away from his chief interest. This will demand a skillful co-ordinating of community institutions with the program of the church, never letting himself become so involved that the church is put secondary, or on the same basis as other groups and interests surrounding him. His careful eyesight will encourage him to co-operate with other churches and denominations within his natural area, so that a greater impact can be made by a combined co-operation than by individual competition. Just as telescopes and microscopes aid our natural vision, so will prayer, study, fellowship, and community service add to our basic spiritual vision.

OUR SENSE of smell greatly assists our eyes in detecting both pleasant and unpleasant surroundings. As lovely as breathing in the soft fragrance of roses, or the enjoyable aroma of lilacs, so can the spiritual experience of God's great out-of-doors be in refreshing ourselves for service. However, when we detect unsavory odors we often seek to escape the paths or roads that contain garbage and filth. What is the attitude of the minister when his spiritual nose breaths in the stench of sin with all of the accompanying disagreeing and repelling odors of gambling, drinking, crime, prostitution, and other types of vice stewing furiously among the materialism and pleasure-seeking world? Does his sense of smell make him repel the realism to such an extent that he ignores the facts and rationalizes by saying there's little about it he can do? The consecrated minister will be sensitive and deep in his heart obey God's summons to fight against the stench of vice which surrounds him.

Supplementing our spiritual senses of sight and smell is hearing. We dare not stop our spiritual ears from the plaintive pleas so prevelant today from the weak, hungry, naked and homeless victims of the recent catastrophe of war. By his sympathetic nature the minister must seek to make his congregations alert and responsive to the needs of the whole world: food to the starving, clothes to the freezing, shelter to the homeless, protection to the weak, medicine to the sick, learning to the illiterate, and justice to the guilty as well as the innocent, but mercy to all. This, however, is one phase. In an emergency, Christian people respond by giving material gifts so greatly needed. But when the crisis is past, our ears still tell us that continuing needs exist. At home, the rural minister can seek state extension workers, i.e., specialists in various phases of agriculture and home economics, whose services are free, by applying to the state college of agriculture or the county extension office, usually found in the post office building or the county court house. In further response the rural minister should guide, whenever possible, in the selection of crops and livestock; production and marketing; improvement and expansion of the enterprises of his parishioners. He should also be interested in assisting young couples to find and buy farms, as well as to help secure other types of employment for his people.

IF IT WERE POSSIBLE to question such pioneers of the past as John Fredric Oberlin, Felix Neff, Warren H. Wilson or contemporary men as Sam Higginbottom, Mark Dawber, Arthur Wentworth Hewitt, Aaron Rapking, and a host of others, would they not say that their achievement was due to their responsive ministry to the total needs of the community, and of course, their guidance and sustenance from God.

Probably the method that we think of the quickest and by which we respond most readily is our voice. For our purpose, the simile we are following must need a slight adjustment from the sense of taste to the act of speaking. In both these activities the tongue, lips, and throat are used, even though the methods vary considerably. The voice of the rural minister must be both prophetic and priestly. He will not only forcefully condemn sin, and passionately call for repentance, but he will also adequately challenge for abundant living insisting upon the acceptance of God's laws and resources. His additional tasks will include using his voice in comforting the sorrowing, counseling the confused, guiding through education, strengthening through worship, and to be a soundingboard for God's voice. The minister's voice needs to be as clear and forceful as a silver trumpet, yet as kind and convincing as a shepherd's call.

Very closely related and highly integrated with the above four senses: sight, smell, hearing, voice (from taste); is the final one, touch. Perhaps, here as in the preceeding paragraph, the rural minister is judged most

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Toleration Is Being Abused

WILLIAM RUFUS SCOTT

What would be thought of the head of the Democratic Party if he branded any criticism of or disagreement with the party as intolerant and anti-Democratic; or if the titular head of the Republican Party should denounce critics as bigoted and anti-Republican?

Such over-sensitiveness either would be declared dictatorial or laughed out of practice because free speech by those attitudes would be non-existent; and free speech, including criticism, is the basis of enlightened self-government and of progress. The same treatment by public opinion should be given to churchmen or leaders of other groups and minorities who resent criticism of their religious or secular activities.

Yet the drive in recent years for toleration and human rights, most strenuously conducted by religious, racial, color, and nationalistic groups, and concurred in by labor, professional, and varied associations of citizens for self-promotion of their aims and programs, shows unmistakable signs of being over-extended into the assumption that *any* criticism of them is violating the code of toleration. If carried permanently that far, it will stifle all true freedom of speech and make us a mealy-mouth population afraid to differ honestly with our neighbors and to say openly what are our convictions.

No church, no race, no nationality nor any other classification of our citizenry ever has been lastingly hurt by free criticism. Falsehoods uttered against individuals or groups, or misrepresentation, can be and are exposed and made futile by the same right of free speech. The American people sift all utterances by whomsoever made upon any issue and almost uniformly select the course or viewpoint nearest right under the circumstances; and, if they get off on the wrong foot toward any group, come right side up in time.

President Truman gave a striking example of free speech on the political plane in his address winding up the 1950 campaign in St. Louis last November 4th. He swatted the Republicans with the lustiest strokes and was applauded loudly. The Republicans, while equally loudly repudiating his charges, privately enjoyed the performance and on their own account had made just as vigorous attacks upon the Democrats. Note this passage from his speech:

"None of these plain facts has any effect on certain vote-hungry Republican politicians. They go right on with their campaign of lies." After re-stating his foreign policy he said that a vote against it "is a vote for national suicide."

The conservative Associated Press described his speech as "a free-swinging campaign address." Nobody of robust Americanism objected to that type of talk. The American people love it. They took their choice of all partisan mouthings, and, as President Truman learned after the votes were counted, differed from his viewpoint by making very substantial congressional personnel changes adverse to his policies. We have grown to be a mighty nation under such free speech.

Nothing human, or done by humans, is sacrosanct, or above criticism, except, of course, that free speech be kept decent and as nearly fair as may be. John Milton, eminent English liberal, stated it admirably: "Give me the liberty to know, to think, to believe, and to utter freely according to conscience, above all other liberties." The letter and spirit of our Constitution and Amendments embrace that concept, outlined before the adoption of either. We of this generation of Americans need to keep the concept fresh and vital in our thought and actions; and, of course, to give to others the liberty of thought and action we desire for ourselves. Unless we do, the lapse from liberty indeed will be national suicide.

For an example, a decisive majority of Americans have a kindly feeling for their fellow Americans of Jewish descent. Freedom of worship has prevailed for them even if at times they have felt antagonistic thought from Gentiles, which, fortunately, is abating rapidly. Among factors promoting this better relationship is the patriotism and readiness to die for their country among American Jews; while their noteworthy contributions to art, music, science, business and otherwise, and the fact that through the Jews came the revelation of God whom virtually all Americans who worship, do worship, make them desirable nationals.

Nevertheless, some Americans are critical of Jewish activities, domestic and foreign. In the latter field, some Americans dislike the support our Jews are giving to the new state of Israel in Palestine. This criticism is based on the opinion that the new state is doing violence to Arab rights and also is draining the United States of too many billions of dollars to sustain Israel. Whether or not sound, the criticism is permissible, and the relatively few Jewish leaders or followers here who resent the criticism, or other criticism, are on untenable ground in the proper concept of toleration.

Again, many Americans disagree with certain temporal activities of the Roman Catholic Church. They oppose sending an envoy or ambassador to the Vatican from the United States Government, and oppose sharing public funds with parochial schools, to cite two current issues. Is such a stand anti-Catholic, as some of that church's ecclesiastics have declared it to be? It does not curtail one iota of the freedom of worship Catholics enjoy, which is the essential consideration in appraising criticism.

"Can we become ever more conscious of the selves within our self . . . the deep, constant self; the bright, acceptable, recognized self and the dark, unadapted, unknown brother; the body and the soul, the heart and the mind; that of God within which must surely have somewhere a counterpart — that of the Devil?" — Dora Wilson.

* * * *

"The Pendle Hill Reader," edited by Herrymon Maurer, Harper and Brothers, New York.

simply is free thinking and free speaking with the survival of the fittest viewpoint among competing viewpoints, inevitable in our democracy. Americans who so criticize his church have many Catholic friends and admire the church's stand for decency in motion pictures, for its charitable work, and other activities, for the patriotism and readiness of Catholics to die for their country, and for other virtues. They know Catholics are good citizens.

A CARDINAL OF THE Roman Catholic Church is entirely within liberal Americanism in advocating an envoy or that tax revenues be apportioned to parochial schools, and championing other temporal activities by his church; but in denouncing a fellow American who disagrees as being anti-Catholic the prelate does a disservice to toleration and human rights. His stand influences many of the 24,000,000 or more American Catholics to entertain animosity toward the critical fellow American, and possibly causes a boycott or ostracism of some kind which truly is unworthy. A criticism even of the creed or dogmas of a church can be tolerated so long as efforts to effectuate that criticism are constitutional and therefore not violent and extra-legal. Churchmen of all denominations should be able calmly to face criticism without rancor or hatred or denunciation of critics, though naturally riddling the contentions of critics with logic and facts as the churchmen see them.

The people will not long entertain un-American concepts or condone unjust attacks. All our religious, racial, color, nationalistic, and other subdivisions of citizens are making such marked gains in toleration that they need not resent criticism or become alarmed over sporadic antagonisms. We must not hate, any of us, our opponents in religion, politics, business, labor, agriculture, the professions, and so forth; for, if we do, there cannot be peace or progress in the United States.

Every American is anti-something. The Protestant may be anti-Catholic, the Catholic anti-Protestant, the Gentile anti-Jew, the Jew anti-Gentile, through the whole round of classifications. To state it affirmatively, every American is pro-something, and one cannot be pro-something without being anti-something else — the positive and the negative, which pair of forces or attitudes runs through mankind and the universe.

THE USE OF THE boycott against any one with whom we differ is a vicious result of undue resentment of criticism — the "I won't buy from that merchant, or use that manufacturer's product, because he is anti my religion, anti my trade union, anti my farm organization, etc." We can resist and reverse his views, or have the opportunity to try to do so, without doing him personal or financial harm. Resorting to billingsgate to revile an opponent is common, though it besmirches the one resorting to it more than the victim of it.

In politics it may be too much to expect that all citizens will rise above antagonisms totally. The opportunity the secret ballot gives to hit at some person disliked for criticism, or some organization believed detrimental, is utilized extensively. Often a citizen who is intimidated from publicly expressing his views upon issues over which strong pressure groups, or religious bodies, or minorities are contending, finds in the ballot box the one effective way of shaping governmental policies to his liking, or of retiring from office some official or representative deemed unsuitable.

Our business men, especially our merchants, who depend upon and want the trade or patronage of all types of citizens of whatever religious or other persuasion, necessarily must avoid controversial discussion with customers. A merchant may belong to a lodge some citizens dislike, or is active in a church which some other church considers to be without divine approval, or he may otherwise go contrary to the convictions of actual or potential customers, and thereupon finds he is being boycotted. This is un-American reaction to dissidence or criticism. Any one, from churchman to charwoman, who encourages the boycott as a retaliatory weapon, or a promotion weapon, is un-American; period.

HOWEVER, ON THE WHOLE, Americans recoil from the boycott or other practices that breach brotherhood. The overall trend is toward toleration which is virile in its own convictions but follows the lofty admonition of William Penn: "It were better to be of no church, than to be bitter for any."

If any church, or its leaders; and if the leaders of any racial, color, nationalistic or other group or minority; and if any association of Americans of whatever description persists in meeting criticism hostilely, with intimation to their followings that they must resent the criticism with physical violence, instead of meeting criticism with the truth as they see it and with no intention of doing vicious actions, then we must conclude that such leaders, such groups, such minorities do not want toleration of the basic American type, but want their followings to cultivate and hold a state of mind antagonistic to critics.

They want this because such leadership has ulterior motives, or purely self-centered aims, which may not be activated by followings of truly tolerant mind. In short, such leadership places their group aims above national interest, perhaps places a foreign-controlled aim above national interest, and contemplates a group or minority domination of the nation. They want belligerence in their followings, not brotherhood. Their concept of combat within the civil or spiritual realms is not combat of reason and justice but combat of autocratic impulse, the antithesis of democratic procedure. The dictatorship impulse needs watching here.

As Edwin Markham said: "We have committed the Golden Rule to memory; let us now commit it to life." Such is true toleration. Criticism and dissidence will not limit or halt the forward movement of any legitimate program. On the contrary, they are the constructive force in our civilization and the preserver of liberty, toleration and advancement of mankind. Let us speak freely what we think in our system of government and social relations with the conviction that the right solution of any problem will appear, and that solution will be for the best interest of the loser as well as the winner in the disputes. Americans who rise to this level of toleration will justify the statue in New York Harbor — Liberty Enlightening the World!

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The Methodist Way

Last Monday evening Greater Boston Methodists re-introduced themselves to a dozen institutions in Greater Boston which were founded by and have maintained a relation to The Methodist Church. It was a significant meeting because of the obvious fact that many churchmen had no knowledge of the magnitude of these institutions. It was of further significance because it revealed what Bishop Lord referred to as "The Methodist Way."

This "Methodist Way" has been a rich tradition and one which is thoroughly Protestant. It indicates that Methodism has not tried to maintain ecclesiastical control over the institutions of community service which it establishes. Each of these dozen institutions has its own board of directors and many of them do not even require that the majority of directors shall be members of The Methodist Church. The work of Boston's Medical Mission Dispensary, for example, sponsored by the Woman's Division of Christian Service, indicates that these service institutions are set up for the community and not for the purpose of serving of Methodists, or even Protestants alone. We do not seek to make a Methodist with each pill dispensed, but we do insist upon maintaining an institution that provides an effective Christian witness. The very same thing can be said of Boston University, or Morgan Memorial, or New England Deaconess Hospital: we are not interested in proselytizing, but in demonstrating the way of the kingdom of God through these institutions. We expect an institution to develop its independence and to perpetuate its Christian heritage in terms of increased Christian service. Our "Methodist Way" does not bind an institution to sectarianism, but is like the continued interest and moral support of a father for his children when they reach maturity; the church, like a father, takes pride in the growth of its children, expects the child to arrange its own financial support as it matures, but is always ready to be of service when the child is in need.

Boston Methodists last Monday re-introduced themselves to, and saluted their twelve "institutional children:" Cokesbury Book Store, established in 1789; ZIONS HERALD, established in 1823; Boston University School of Theology, established in 1839; Boston Methodist Social Union, established in 1868; Boston University, established in 1869; Morgan Memorial, established in 1895; New England Deaconess Hospital, established in 1896; Medical Mission Dispensary, established in 1902; Concord Home for Aged Methodist Women, established in 1913; Cooper Community Center in Roxbury, established in 1916; Wesley Foundation at Harvard, established in 1918; and Wesley Foundation at Copley Church in Boston, established in 1944.

Dropping The Atom Bomb

There is amazing contrast between statements by a spokesman for the atomic energy commission, and by the fundamentalist group of churchmen known as "The American Council of Churches," on the subject of war. The latter group declared last week that this nation and the rest of the free nations have a "moral responsibility to strike first" with the atomic bomb if we believe that our enemies are about to strike.

Commissioner Henry DeWolf Smyth of the United States Atomic Energy Commission spoke more carefully, we believe, than did our friends of the "American Council of Churches." Mr. Smyth said, "It has become clear that our survival is at stake. Not just our material survival, but our survival as a society of free men and women. If our cities are destroyed, we can rebuild them. Our spiritual destruction would be still more fearful. It is not numbers, nor buildings nor wealth that make a people great. It is their freedom and vigor. We might lose our freedom, we might even lose our passion for it. . . ." We would call to the particular attention of the fundamentalist group

which so glibly urges us to drop the atomic bomb first, his further word from Commissioner Smyth: "If the means we use to win a military victory should destroy our moral position in the world, or our own self-respect, or change our free society into a totalitarian one, we shall not have won the war."

Dr. Ralph Sockman pointed out quite effectively to Billy" Graham, the evangelist, in a recent Town Meeting of The Air broadcast, that we do not take our ue from Russia in making decisions about war or peace. Any glib decision about dropping atomic bombs is certainly inconsistent with anything we know about in the life and teaching of Christ. It is tragedy, therefore, that behind the mask of churchmanship, statements should be released to the press which do not reflect either the historical or ethical principles of Christianity.

How Shall We Remove Ourselves?

"The Great Controversy" is what they are calling the current isolationist quarrel with Mr. Truman's administration on the question of foreign policy. Ex-president Herbert Hoover and former Ambassador Kennedy are on the extreme right in demanding open isolation for national policy in the midst of the current world crisis; John Foster Dulles and Governor Dewey are a bit more to the center with Mr. Dulles leaning slightly to the right; the Administration is to the center with some of its most extreme advocates veering to the left.

We believe that the majority of Americans have rejected the Hoover-Kennedy proposals because most people seem to know that we cannot "wrap two oceans around us." Messrs Wherry and McCarthy will continue to be spokesmen for the Hoover-Kennedy position, however, and so we can be assured that the matter will not be kept quiet.

President Truman, in his admirable State of the Union address, made it quite clear to all of us that the fate of our nation is irrevocably bound up with the fate of the world. Even the extreme nationalist position could not exist very long without realizing that this nation would be in a dangerous state of isolated vulnerability if it did not maintain satisfactory international relations. One of the most tragic, and at the same time amusing, things now on our radio programs is a nightly news commentary sponsored by the coffee industry where the commentator spends most of his time debunking international co-operation. Whenever we hear this commentator with his parson-like tones, we wonder how much coffee his sponsors would be able to secure and market (at 93 cents per pound) if it were not for successful relations with Brazil and other foreign countries.

The churchman must make his decision on the basis of the existing threats to man's freedom in the light of the world nature of his Christian faith. Can Christ be confused with Americanism any more than with Communism? Can the church allow its message to be limited by race or nation?

Low High Church

The Anglo-Catholics, or "high church" Episcopalians are kicking up their heels again. This past week they said that they were going to get the word "Protestant" out of the legal name of the Protestant Episcopal Church; they also presented to the Episcopal Church House of Bishops, protests over the fact that two bishops had allowed non-Episcopalians to receive Holy Communion in Episcopal churches.

In the face of such news, there are but two things left for one to do: weep, or laugh. We choose to laugh! It is utterly ridiculous for this minority group of "high churchmen" to introduce such matters and expect them to gain serious consideration. The presiding bishop of the Protestant Episcopal Church, Henry Knox Sherrill, has recently been made the first president of The National Council of Churches which, so far as we can discover, has no intention of being anything other than Protestant. The Episcopal Church itself, in breaking with the English church at the time of the American revolution, was the first of this nation's churches to call itself "Protestant." We do not believe that the great historic procedure of this church will reverse itself to please this little group of Anglo-Catholics.

While we choose to laugh at the situation, we are sobered by the realization that the Protestant tradition has not interfered in the desires and work of those who have wanted to be "Anglo-Catholic." It is a tragic thing to see how totalitarian some minorities can become while they enjoy the freedom which democracy guarantees to them. It is even more sobering when, in the light of bomb flashes and threats of more war, a group of churchmen like the Anglo-Catholics should have nothing more to say to the world than that they don't want to be Protestants, and that they cannot kneel beside non-Episcopalians to receive Holy Communion! We call it very low churchmanship.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For January 28th.

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How Does God's Kingdom Come? Mark 4:1-2a, 26-34.

A Seaside Teacher

"And he began to teach by the seaside" is a bit of biography thrown in by Mark to light up the life of Jesus like sheet lightning illuminates the sky on a hot summer night. It shows us how our Lord got his gospel to the people who were outside the synagogues and temples of worship. It was an outside gospel in that it was not accepted by the priests and elders and hierarchy. Jesus came to "seek and to save" and he had to appeal to people who knew they were lost. After Jesus got his gospel well under way, he could afford to stop and convince some of the priests and elders and the confirmed, saved people that they too were lost. We could use some of this kind of persuasion among the saved today.

When Jesus sat by the seaside teaching, or talked to people along some country road, he was at his best. Much formal, academic, routine teaching of Christianity is of little value. It may help the teacher clarify his ideas and organize them into a system but for the most part formal teaching leaves much to be desired on the part of the student. Can anyone imagine Jesus with a notebook or text before him trying to lay down the great principles of his gospel? When Jesus told the Jews that he did not come to destroy but to fulfill the law and the prophets, He did not name the chapters and verses but he added up what he meant by saying that love was the fulfillment of the law.

Jesus knew the kind of life his hearers lived and he taught them in the language of the people. He also knew rural life, for he was himself a naturalist. He taught his hearers in parables taken from real life. No better method of religious education has ever been devised.

"So is the Kingdom of God"

Jesus did not give an outline of the kingdom of God. He did not define his terms and give a lot of footnotes of reference. Jesus told the people of his day what the kingdom of God was like. He gave the people a few illustrations drawn from common experience and then added, "So is the kingdom of God."

"As if a man should cast seed into the ground" is the end of an illustration which was meant to describe the kingdom of God as a process of sowing and growing seed. The sower cast the seed into the ground and let nature take care of the growing process. When the sower had done his part, God took over and caused the earth to bring forth of herself; — "first the blade, then the ear, after that the full corn in the ear."

How long will we keep on trying to do God's part in the field and in the bringing in of His kingdom on earth? We have a real job to do in sowing the seed. We cannot create the blade and the ear and the full corn in the ear. We can set up the conditions of growth in nature but we cannot actually grow a crop.

This parable of the seed, the soil, and the sower will yield a bountiful harvest of Christian fruit if we study it and apply it to our own lives and to the coming of the kingdom of God on this earth. The parable of the seed and the sower and the soil is timely today. Jesus was the first sower of his own gospel seed. He committed the sowing to a handful of disciples which has become an endless line of sowers. They have done a mighty task and we are reaping the harvest of their sowing all over the world. It is our time to sow. We have the seed, time tested and true, in the life and teachings of Jesus.

"Like a Grain of Mustard Seed"

The mustard seed was said by Jesus to be "less than all the seeds that be in the earth." But when this tiny seed has grown to its full stature it is "greater than all herbs; and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

What a rebuke this is to all of the grandiose schemes we hatch up to bring in the kingdom of God. We are not content to depend on the long, slow, natural processes of growth for a harvest. We plant one day and try to reap the next. The sower is followed by the reaper and we want the harvest to catch up with the seed time. How many churches which have not had gospel seed sown in their midst for years expect a new preacher to reap a harvest "by conference time?" What a joke this must be to the God of the process of "blade, ear, full corn and harvest."

How impatient we are with tiny seeds. Many of the great ideas have appeared to us very small when we first heard them or when they first found lodging in our lives. We even scorn sowers who are not imposing and big enough to impress us. This trick of the Devil is one we should not accept. It may be that we have been ignoring some great gospel truths because of the smallness of the gospel seed and its sowers. They may not be impressive in manner or have prestige or place or power. But if they have the good seed and know how to sow it, what more should we expect?

The early hearers of Jesus were his neighbors in a little town named Nazareth. They shook their dumb heads and said, "Is this not the carpenter's son?" Some other urban sceptic added, "Can any good thing come out of Nazareth?" By this simple process of ignoring home-grown mustards seeds, the people of Nazareth did not recognize greatness when it lived in their own community.

The tiny mustard seeds which Jesus sowed among a handful of Galilean peasants centuries ago have grown to mighty trees now. They challenge the birds of the air as nesting places and cover the barren earth. But the mustard seed is still as small as it was when Jesus called attention to it, and the sower is still likely to be some peasant who has tried the seed in his life and found it to be his salvation.

Pistol On The Pulpit

EDWARD L. PEET

UNDER COVER OF darkness two fellow "internees," one English and the other an American, had leaped he ten foot wall. The Japanese army's Weichsien Civilan Assembly Center, twenty hours southeast of Peiping, vhere the "break" took place rated high in the eyes of Nippon. Much internal liberty had been granted to the 700 internees held there. There was no doubt that so nany people packed together in the old Presbyterian mision compound, embracing a two block area, would find t tedious and irksome. But a war was on, and what ould enemy aliens expect? Obviously, the fugitives of he night of June 9, 1944 had an ampler purpose than the hoice of personal freedom, as urgent as that was. They ought to contact Allied authorities in Chungking, to urnish information about the fate of their former comanions inside the Wall. Once clear of the camp, they vere met by members of the local Nationalist guerrilla outit who guided them to safety a few miles in the hills.

Once informed of the break, the Weichsien Camp Poice left no stone unturned to ferret out accomplices, conederates or go-betweens. The effort was a failure, but vhat happened to certain innocent people caught in the apanese drag-net of suspicion makes a grim, exciting tory. I will give that story as told to me by my good riend, Dr. George R. Loehr, currently assistant professor f modern languages in Princeton University.

SINCE 1925 A PROFESSOR at Yenching University, Peiping, China, Dr. Loehr is a descendant of that ioneer Southern Methodist missionary, Young Jay Allen vho first reached China in 1860. From December 8, 1941 o October 17, 1945 Dr. Loehr was under the continuous ustody of the Japanese military, going to Weichsien Center March 24, 1943. Dr. Loehr's implication in the Wall incident" of June 9, 1944 was a comedy of errors hat came near to being tragic. The American "escapee" ad been his roommate. The British fugitive was a near eighbor. All ten roommates of these men were herded nto the chapel on the next afternoon where they were ubjected to ten days of severe examination.

It turned out to be a rugged experience. For the first hree days they were compelled to sit upright in the pews, ans the elementary comfort of a reclining position. They vere admonished to sit rigidly and in utter silence. Facng them on the pulpit was a guard with a cocked pistol ointed their way by day and by night. "They questioned s one by one," reminiscences Dr. Loehr, "forbidding conersation with each other on penalty of death. They urther declared that no one would be released from the hapel prison until he had told everything." But what was here to tell? Not a one of us prisoners had been made rivy to the plans of the fugitives. At two hour intervals ach night, an armed guard would flash his light in our aces and count us. Eventually relief, such as one could ave in a concentration camp, came to us. On the 9th day, he head of the Italian section of the camp, came in with encils and sheets of paper saying: 'Write out exactly what happened. Also tell us what you think of this kind of breach of camp discipline.' At 6 oclock on the tenth evening the prisoners were released on promise of good behaviour.'"

SPEAKING RECENTLY to our Methodist Youth Fellowship, Dr. Loehr said: "Under the grilling of the camp police, I was reminded again and again of the question Pilate had put to Jesus — 'What is truth?' That was the question, you know, which Christ never answered. It would have been vain to do so. Pilate had thrown out the quip quite cynically, never desiring for one moment to be a sincere learner. During the tense days of our close custody in the camp chapel, our own inquisitors were so deeply suspicious that they placed no faith in our word whatsoever. How could we possibly convey any truth to them?"

But the authorities would have been equally wrong in thinking that no one inside the camp had been of assistance to those who successfully contrived to put themselves outside the camp. The error was one of mistaken identity. From the beginning of the camp, Chinese coolies had been coming in daily for certain chores. One of them was a member of the Chinese Intelligence Service. He and his companions played a significant role. Another ring leader was, of all persons, the head of the Camp Discipline Committee, the principal self government unit for all the internees. But these people had been above suspicion, escaping ten grim gruelling days in the community house of worship. This one thing more the Japanese did not know. They did not know that for more than a year after this happened, the two men remained in Japanese occupied territory, in close co-operation with Nationalist guerrilla bands, serving well the Allied cause. All of this Dr. Loehr and his friends learned when the valiant pair returned in triumph to Weichsien after VJ Day on August 17, 1945.

Questioned further about life at Weichsien, Dr. Loehr remembers it as a truly international community with people from 13 nations. There were business men, professional men, working people, and missionaries, all of whom had been in Japanese occupied China on Pearl Harbor Day, Dec. 7, 1941. There were 400 priests and nuns, and 200 British and American missionaries.

WHEN ASKED "HOW did you stand the tedium of such close confinement extending over such a length of time?" the veteran missionary's answer was most instructive. "First, there was the daily work assignment of two hours; wood had to be gathered and water had to be pumped. Second, there was a splendid regime of recreation and education worked out by members of the community. And thirdly, for those of us in Christian work was the "Weichsien Christian Fellowship," a most stimulating religious movement. The Fellowship was a rallying point for creative thought about the future course of Christian missions in the Far East. It also co-

ordinated Bible study and Christian service in the camp generally."

I asked this further question: "Did you see any difference in the behaviour of Christians and non-Christians under this close confinement?" "There were many surprises. Some missionaries from certain small sects turned out to be marked examples of selfishness. It would show when we 'queued up' for the limited stock of Red Cross packages or the like. They were too anxious to get there first, and to gain special privileges for themselves or their families. On the other hand, I had a chance under these camp conditions, to get acquainted with great numbers of non-missionary and non-academic people whom otherwise I should never have met. They stood up well. One of the most inspiring members of the missionary personnel was Erich Liddell, one time English Olympic runner. Every inch of him was Christian. He chanced to die in the center, and his going left a pall of gloom that never lifted."

In my recent conversation with Dr. Loehr, the subject of the new Chinese regime inevitably presented itself. "I quote to you a most impressive word given to me by a high ranking Chinese Christian who has lately returned to China. Here it is — 'Keep on having faith in us. We Christians remain one body. We don't want to be cut off from you. Don't distrust us as we solve our problems our own way. Now more than anything else we crave your prayers and your sympathy'."

Our Children And The Church

LOUISA R. SHOTWELL

A report on church participation at the Mid-century White House Conference on Children and Youth, Washington, D. C., December 3-7, 1950.

"You have invited a workaday preacher to speak at your opening meeting. . . . This signal honor is not to me, but through me to the religious community, a fact that makes me doubly grateful; for my being here may thus be a sign of the times, and of a return to religion."

These words of Dr. George A. Buttrick at the first session of the fifth White House Conference on Children and Youth struck a prophetic note. Over and over again in this gathering of 6,000 educators, social workers, religious leaders, parents, and youth, in general sessions, panels, and work groups, the primacy of spiritual values received emphasis.

President Truman stated it more simply than anybody: "The basis of mental and moral strength for our children lies in spiritual things. It lies first of all in the home. And next, it lies in the religious and moral influences that are brought to bear on the children."

State White House Conference Committees, hard at work for a year and a half before the conference analyzing existing services and needs of their children, reported: "Programs of churches and affiliated religious organizations are meeting the needs of children and young people. The spiritual attitudes, learned in early years at home, strengthened by religious experience in church or synagogue, and cutting through all life experiences, are assumed to be a vital part of personality growth. . . . Churches are promoting a better understanding of interracial and interfaith relationships."

From Anthropologist Margaret Mead: "We must use the knowledge which the new sciences of human behavior have given us to create the conditions of the strength that will be needed for moving into that future which is the only earthly future to which a democracy can commit itself, a future in which only the general direction of the next step is clear, in which men have the faith to say, although the night is dark and they are far from home:

'I do not ask to see,
The distant scene,
One step enough for me.'"

And the youth members of the Advisory Council on Youth Participation listed prayer as the first of the major common forces influential in bringing a sense of unity in the family.

Not social scientist nor educator nor child-care specialist nor parent wanted to assume the whole responsibility for the job of giving our children a fair chance for a healthy personality.

"We are never going to be effective in education so long as we assume that education can be carried on by and through the schools alone. Education will be successful only when the total resources of the community are mobilized to change the minds and hearts of men," declared Ernest O. Melby, dean of New York University's School of Education.

Speaking on "Putting Our Present Knowledge to Work," Leonard Mayo, director of the Association for the Aid of Crippled Children, directed a specific challenge to schools, where the main emphasis is all too frequently on subject matter rather than on children and the learning process; to social agencies, where professional workers are so engaged in meeting crises and pushing for new programs and expanded facilities that they have not insisted on a thorough testing of their assumptions nor analysis of their methods; to physicians, in whose private offices there is frequently more knowledge of disease than of people; and to churches, where the spiritual nurture of the child is frequently minimized because of lack of knowledge of his whole personality.

No participant of the conference was left unaware that the church was on the job. The impressive exhibit of the newly formed National Council of Churches illustrated concrete ways in which the church makes a difference in home and community. Ministers, board secretaries, religious educators, and fifteen youth delegates from the United Christian Youth Movement were well distributed throughout the 35 work groups.

A confused debate at the close, hinging largely on the question of public school responsibility for co-operation in

eligious training programs, resulted in the passing of the ollowing recommendation:

"Recognizing knowledge and understanding of religious and ethical concepts as essential to the development f spiritual values and that nothing is of greater importnce to the moral and spiritual health of our nation than he works of religious education in our homes and famiies and in our institutions of organized religion, we nevertheless strongly affirm the principle of separation of church nd state which has been the keystone of our American lemocracy and declare ourselves unalterably opposed to he use of the public schools directly or indirectly for reigious educational purposes."

It would seem that just here the church might learn a najor lesson in strategy. Perhaps in the long view, the ause of Christianity will be best served when the church cts as an influence permeating every area of life. Asuredly the church can serve youth well when it works coperatively with public and private agencies to investigate eeds and to co-ordinate services; when it awakens comnunities to the unhealthy effects of discrimination; when t urges its individual members as practicing Christians o serve in positions of community influence; and when it uts into practice in its church school and youth work and ts mission centers the best knowledge and know-how hat the testing and research of social science have found o be valid.

Every church member has a stake in the pledge to hi'dren unanimously adopted by the Conference as its losing action:

Pledge To Children

TO YOU, our children, who hold within you our most herished hopes, we the members of the Mid-century White House Conference on Children and Youth, relying on your ull response, make this pledge:

From your earliest infancy we give you our love, so that you may grow with trust in yourself and in others.

We will recognize your worth as a person and we will help you to strengthen your sense of belonging.

We will respect your right to be yourself and at the same time help you to understand the rights of others, so that you may experience co-operative living.

We will help you to develop initiative and imagination, so that you may have the opportunity freely to create.

We will encourage your curiosity and your pride in workmanship, so that you may have the satisfaction that comes from achievement.

We will provide the conditions for wholesome play that will add to your learning, to your social experience, and to your happiness.

We will illustrate by precept and example the value of integrity and the importance of moral courage

We will encourage you always to seek the truth.

We will provide you with all opportunities possible to develop your own faith in God.

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life.

We will work to rid ourselves of prejudice and discrimination, so that together we may achieve a truly democratic society.

We will work to lift the standard of living and to improve our economic practices, so that you may have the material basis for a full life.

We will provide you with rewarding educational opportunities, so that you may develop your talents and contribute to a better world.

We will protect you against exploitation and undue hazards and help you grow in health and strength.

We will work to conserve and improve family life and, as needed, to provide foster care according to your inherent rights.

We will intensify our search for new knowledge in order to guide you more effectively as you develop your potentialities.

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to the building of a world society based on freedom, justice, and mutual respect.

So may you grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

A STITCH IN TIME SAVES NINE?

Mary Dickerson Bangham

But what if the garment's not worth mending?
Is there virtue, then, in spending
Energy on thread-bare cloth?

It seems to me like pouring wine
Into old skins! . . . . Like giving moth
One's best treasures! —— Safer measures
Would lie in reading words with care,
In testing with *The Word* —— *through prayer!*

A BURNT CHILD FEARS THE FIRE!

Mary Dickerson Bangham

A burnt child, yes! . . . . But shouldn't children grow
Into the wisdom that allays their fears?
Our toddling days well past, we ought to know
The Voice that speaks through fire! We ought to pray,
"Burn out our dross! Speak, Lord! Thy servant hears!"

The Parson Looks At Labor

Clair M. Cook

Training for Retirement

Since writing last week's column about the "Sons of Rest," we have run across a couple more items pointing up to problems of the retiring worker. One was an advertisement of a privately-published book on "Where to Go When You Retire," a book claiming to detail the places where living costs are lowest, where one can buy a farm as cheaply as $2500, where hobbies can be turned into profitable businesses, where fishing can be had the year round, and offering other information to help the retired person to live on his income and like it.

The other was an account of what might be called a training course for retirement, operated by the Esso Standard Oil Company for the 6500 employees in its New Jersey refineries. It is based on the recognition, as in the case of the English company, that retirement often brings difficulties of adjustment. People who have worked all their lives don't feel right just to spend all their time loafing around. The man who has promised himself a grand spree of fishing or golf finds that even those favorite occupations wear thin in time. So Esso gathers together those who will retire within the next year into a voluntary series of seminars held on company time in a "preparation for retirement" program. Trained specialists are in charge of the program.

At the first session, according to the report, discussion centers upon the characteristics and needs of older persons. This area, in sociology, psychology, and medicine, has only recently approached an independent treatment as the field of "geriatrics." The second session, under a competent doctor, deals with the problems of health in old age; the life expectancy of a person turning 65 averages out to some 14 or 15 more years. Diet, so important for health in later years, comes in for consideration.

At later sessions, financial problems are discussed; the workings of Social Security benefits considered; budgets are worked out to enable living within retirement income. But the main point for consideration is that problem, what to do when you have lost your life-long occupation.

Hobbies play a big role here. Those who already have a well-developed hobby are fortunate; many hobbies can be developed into a source of additional income. Those who have never had definite hobbies are encouraged to explore their interests and find what they might like best to do. The experiences of others who have retired are related, other workers who have finished their sevice with Esso.

A foreman in the electrical department had always wanted to be more active in church work; he became an ordained minister in a local church. A refinery worker began a retail fish business, which has become so profitable that it far overshadows his retirement income. A retired engineer was named to the board of water commissioners in his town, a job that takes up all his time. Painting, stamp collecting, Boy Scout work, woodworking, gardening — these are among the many hobbies being energetically pursued. Some had, as workers, followed a "side line" for more income which now assumes more importance.

Just before retirement, the members of the small group review previous sessions and outline their own general plans for retirement activities in the light of what they have learned. The company follows them up to see that they manage to get over the rough spots, and to discover how well their training program is working out. The important thing, they say, is for the employee to get into the spirit of looking forward to retirement, not as *from* a useful job but as *to* the things they really want to do, which may be no less useful.

British Exchange

It has just been announced that the Rev. Carl A. Bergsten of 31 Broadway, Amityville, L. I., New York East Conference, will be an exchange preacher to Great Britain this summer for seven weeks beginning July 8. The Rev. Norman Parsons, pastor of our Methodist church at Wolverhampton, England, will come to this country and occupy the pulpit at Amityville, Long Island.

This exchange is arranged by the Methodist Ecumenical Committee of which Bishop Ivan Lee Holt is the Western president, and the Committee on Exchange, of which Dr. Oscar T. Olson of Cleveland is chairman and Dr. Karl Quimby of 150 Fifth Avenue, New York City, is the secretary.

Columnists Are "Crusade" Scholars

A young Filipino journalist and his wife are studying international affairs and literature at Syracuse University under sponsorship of The Methodist Church. They are Mr. and Mrs. Jose Luna Castro, of Manila.

Mr. Castro has been an editorial writer for the Manila *Times* since 1945. He toured the interior of China in the spring and summer of 1948 and covered the Southeastern Asia Conference on Indonesia in January, 1950 in India. He formerly conducted a column on international affairs. His articles have been reprinted in H. L. Mencken's *American Language, Fact Digest,* and other periodicals.

The son of a Methodist minister, Mr. Castro was awarded a scholarship for two years of study at Union Theological Seminary, Manila. He received his B.S. degree in 1938 from Union College, Manila.

Mrs. Castro, a former teacher in the Philippine Christian College, is a graduate of Union College. Since 1941 she has been secretary at Union Theological Seminary, Manila. Her father is also a Methodist minister.

The Castros plan to resume their work in journalism and education in Manila after they receive their M.A. degrees at Syracuse.

They are two of about 200 foreign students whose study as "Crusade Scholars" is financed through Week of Dedication offerings of The Methodist Church.

Refuses U.N. Children's Fund

WASHINGTON, D.C. (RNS)—Despite strong appeals by religious leaders, Congress has refused to appropriate $12,500,000 which this country pledged to the support of the United Nations International Children's Emergency Fund (UNICEF).

A United States contribution to this international child relief project of $100,000,000 was approved by Congress in 1949, but only $75,000,000 was voted in appropriations.

The "lame duck" session of the 81st Congress was asked to appropriate $12,500,000 of the remaining $25,000,000 obligation, but adjourned without taking action.

Whether the request will be renewed in the new Congress will not be known until details of the State Department's requests for various international aid programs become known from the House Appropriations Committee.

Failure of the House to act on the children's fund was a keen disappointment for many religious bodies which have supported the work of UNICEF.

The legislative story in 1950 was this: The State Department was held by the Bureau of the Budget to making a request for only $15,000,000 of the $25,000,000 unfulfilled pledge. The Senate Appropriations Committee cut this to $12,500,000. The Senate approved the appropriation unanimously and later, on another roll call, specifically exempted the item from a general 10 per cent cut in appropriations which was voted on other items in the bill.

However, a disagreement arose in the joint House-Senate conference on the Omnibus Appropriation bill and the entire UNICEF item was eliminated.

At the urgent request of the State Department, supported by religious agencies, the Senate Appropriations Committee again voiced approval of the $12,500,000 item and attached it to a supplemental appropriations bill which came along. The item was again eliminated in a conference committee at the insistence of the House.

Religious leaders then approached the House Appropriations Committee directly, but although the committee approved more than 18 billion dollars in military and other supplemental appropriations during the short session, it refused the UNICEF appeal.

Members of the committee who opposed it told church lobbyists that the United States

ad contributed more than its fair share of inds to the children's fund.

C. Lloyd Bailey, a Washington representa-ve of the Quakers, who worked for the ill, said, "We have played domestic politics ith the welfare of the world's children."

Valter Lee Ewing

The Rev. Walter Lee Ewing, superintend-nt of the Allegheny District of the Pitts-urgh Conference, died on Christmas Day at e Suburban General Hospital, Pittsburgh, a.

He attended Boston University School of heology, graduating in 1908. During his ears at Boston he studied at Harvard Uni-ersity, and served in the New England Con-erence at the Pope Memorial Church in lantasket, Massachusetts. Following gradua-on he moved to Illinois where he served at aris, Newman, and Hoopeston. In 1913 e was appointed to the Centenary Methodist hurch, Terre Haute, Indiana, and in 1918 oved to the Irvington Methodist Church, ndianapolis, Indiana, where he served for ine years during which time the new Irving-on Methodist Church was built. From 1926 1930 he served as the pastor of St. Paul's lethodist Church, Cedar Rapids, Iowa, mov-ng in 1930 to Des Moines, Iowa, where he as the pastor of the Grace Methodist hurch.

Before being appointed district superintend-nt in 1946, Dr. Ewing had served for 10 ears as pastor of Calvary Methodist Church n Pittsburgh.

Dr. Ewing was on the Board of Trustees f the Pennsylvania Anti-Saloon League and as the author of "The Church That Was nd Is To Be," a study of church history re-ated to the Aldersgate commemoration.

Dr. Ewing is survived by his wife, Mrs. thel Marie Ewing, and by two sons, the ev. Ellsworth S. Ewing of Chicago, a mem-er of the Rock River Conference, and the ev. Harold W. Ewing, the director of the outh Department, Division of the Local hurch of the General Board of Education f The Methodist Church. In addition, he survived by six grandchildren, two brothers, eorge Ewing and Dwight Ewing of Mer-ed, California, and one sister, Mrs. Emma armoney, of Ashland, Ohio.

Funeral services were held on Dec. 27th t the Calvary Methodist Church where Bish-p Lloyd Wicke officiated, and Dr. W. W. Viant, superintendent of the Columbus (O.) istrict, preached the funeral sermon, with r. Harry Price, superintendent of the Pitts-urgh District, assisting. On Dec. 28th, at he Methodist church in Hayesville, Ohio, a ervice was held for the family and rela-ives, at which time Dr. W. W. Wiant reached the funeral sermon and was assisted y the Rev. C. S. Applegath of the Ashland Methodist Church, and the Rev. C. M. Foster f the Ohio Conference. Following a family ustom, the graveside service was in charge of Dr. Ewing's two sons, the Rev. Harold Ewing and the Rev. Ellsworth Ewing.

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On One Who Accused The Times"

Now it came to pass that there was a man who lived beside the Gate of the Elephant, he was a politician. Daily when he went forth he sought diligently that he might not pass upon the Street of the Donkey, for he was not of that tribe. Nor did he break bread with those whose sign is the Wheel of Cogs.

It so happened that in the course of time an end of established things came unto the Great Country, and all the people lamented the passing of an Era. With much tears they mourned the days of their fathers who had made much riches from the laying waste of the land, and they would have gladly returned to the flesh pots of Egypt, for they had no view of Zion.

And because the changes were being wrought in violence and pain, the man who was political in spirit found cause for great complaint, and he registered his opinion far and wide that the times were out of joint, and he laid low the Tribe of the Donkey and the Cogged Wheel, and even made discovery of specks in the eyes of some who were of the Tribe of the Elephant.

Then did he come unto the Pastor of the Congregation that he might set him in the right place, for the Pastor belongeth not to any tribe, but scratcheth his ticket even more than the dogs who worrieth their coats beside the Flea Gate.

And the man labored with the Pastor and told him how the times were bad, and how there were foolish things upon the earth. And the Pastor listeneth with both ears and he agreed that the status quo was in a fix. Then did he break his silence and say, "My brother, this day I stood upon the steps of the Altar in the Temple, and I heard a voice which said that when we accuse the times, we do so in order to excuse ourselves."

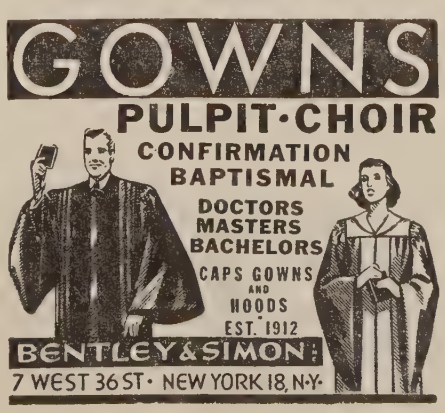
And the Pastor and the Man were humbled for the space of an hour.

Semester At Washington

The Washington Semester, an inter institutional honors program for selected junior year students of outstanding non-government supported colleges and universities geographically distributed from the Atlantic to the Pacific coasts and from Minnesota to Mississippi and conducted at The American University in Washington, has admitted six new institutions to the program. The new members elected at an inter institutional meeting in Washington are Beloit College, Kenyon College, Millsaps College, Willamette University, William Jewell College, and Lake Erie College. A number of other institutions are on the applicant list for admission when openings are available.

Member institutions of the program, previously admitted, are Allegheny College, College of Wooster, Hiram College ,Oberlin College, Westminster College, The American University, Birmingham-Southern College, Denison University, Hamline University, Lindenwood College, and Transylvania College.

Professor Harold Davis, former dean of Hiram College, and now chairman of the Division of Social Sciences in The American University, is chairman of the Inter Institutional Committee, and Dr. Mary Bradshaw, formerly of Hunter College, is the resident dean.



Urges Admission Of China Into U.N.

WASHINGTON, D.C. (RNS) — Dr. E. Stanley Jones, noted missionary and author, said here that he believes the only thing the United States can do in the present Far Eastern situation is to agree to the admission of Communist China into the United Nations.

If the Communist government of Peiping accepts the obligations of membership, it will have to live up to them and submit the Korean and Formosan questions to settlement by the U.N., he believes.

"The trouble is that we have looked upon membership in the United Nations as a gift, boon, or plum to be conferred," said the veteran missionary.

"Actually it is an obligation. All nations must be admitted under equal terms."

"If China comes into the United Nations," he said, "she assumes the responsibility of membership and is then under obligation herself to submit her dispute to the United Nations for arbitration. Otherwise war will go on and fighting continue."

Dr. Jones made the statement while conducting a three-day preaching mission here which was attended by capacity crowds.

Advance Specials Fund And Week Of Dedication Offering Through November 30, 1950

AREAS AND CONFERENCES	Advance Specials From June 1948 to date	1949 Week of Dedication	1950 Week of Dedication	Conference Totals
NORTHEASTERN JURISDICTION	830,336.67	183,503.49	131,143.86	1,144,984.02
BOSTON AREA	34,056.82	11,718.86	10,163.80	55,939.48
Maine	5,550.53	1,340.34	1,578.22	8,469.09
New England	23,541.40	5,945.80	4,983.33	34,469.53
New England Southern	1,645.69	3,872.15	2,549.72	8,067.56
New Hampshire	3,319.20	560.57	1,052.52	4,932.30
NEW YORK AREA	139,122.59	35,611.79	30,866.34	205,600.72
Newark	50,286.94	14,170.39	10,929.85	75,387.18
New York	28,494.44	6,346.33	5,885.20	40,725.97
New York East	41,309.22	7,555.89	7,555.50	56,420.61
Troy	19,031.99	7,539.18	6,495.79	33,066.96
PHILADELPHIA AREA	126,039.29	25,686.20	28,331.73	180,057.22
New Jersey	34,843.34	7,193.57	6,587.69	48,624.60
Philadelphia	78,070 05	11,188.98	15,958.04	105,217.07
Wyoming	13,125.90	7,303.65	5,786.00	26,215.55
PITTSBURGH AREA	277,235.10	45,642.33	24,648.22	347,525.65
Erie	71,590.96	12,728.46	9,564.62	93,884.04
Pittsburgh	136,977.01	19,167.04	7,273.77	163,417.82
West Virginia	68,667.13	13,746.83	7,809.83	90,223.79
SYRACUSE AREA	108,486.11	28,290.30	15,333.35	152,109.76
Central New York	38,574.39	8,467.76	4,589.50	51,631.65
Genesee	51,928.74	13,314.05	7,091.43	72,334.22
Northern New York	17,982.98	6,508.49	3,652.42	28,143.89
WASHINGTON AREA	145,396.76	36,554 01	21,800.42	203,751.19
Baltimore	56,485.78	12,911.86	7,395.99	76,793.63
Central Pennsylvania	49,151.28	12,713.65	8,070.18	69,935.11
Peninsula	38,659 70	10,928.50	6,283.00	55,871.20
Puerto Rico Mission	1,100.00		51.25	1,151.25

Press For FEPC Law

HARRISBURG, PA. (RNS) — A group of interdenominational leaders conferred here with Pennsylvania's governor-elect, John S. Fine, on the question of adoption of a Fair Employment Practices Commission law in the 1951 legislature.

Sponsored by the "State Council for a Pennsylvania FEPC," the delegation expressed appreciation to the new governor "for his forthright stand" in favor of enactment of anti-discrimination laws to govern employment practices.

Headed by Quaker leader Clarence E. Pickett, of Philadelphia, chairman of the FEPC Council, the delegation also discussed with Mr. Fine the possibility of co-ordinating their efforts with those of the incoming administration, which takes office Jan. 16, in behalf of the proposed legislation.

"The State Council has drawn up a bill for submission to the General Assembly," Mr. Pickett said after the meeting. "Leaders of both parties in the legislature have given us assurance of their support for the measure and we are hopeful of its enactment into law."

Included in the delegation calling on Mr. Fine were Rabbi Philip David Bookstaber of Ohev Sholem Temple, Harrisburg, and the Rev. Jesse D. Reber, representing the Pennsylvania Council of Churches, Harrisburg.

Tuition For First Time

SAVANNAH, Ga. (RNS) — After several hours' debate, the Southeastern Jurisdictional Council of The Methodist Church voted to recommend to the Emory University board of trustees that tuition be charged at the Candler School of Theology for the first time. The step was taken to help relieve the school's financial emergency.

At the same time, the council voted to raise $60,000 in the 16 conferences of the jurisdiction. It also recommended to the Emory trustees that another $30,000 be sought from other sources for the theological school.

The actions were taken after hearing from Dean H. B. Trimble that the seminary faced a "dire need of funds" because of enrollment increases from 105 to 325 students in the past three years.

About $30,000 additional income would be received by Candler through the proposed tuition charge, which would be $35 a quarter. Those in favor of the controversial measure pointed out that all other schools of theology in the Southeast charge tuition.

Those opposing the tuition charge said that the school was well known for the fact it didn't charge, and that the needed money should be raised through other methods. Several suggested asking the various conferences for $90,000 instead of $60,000.

Southeastern Methodist Gains

SAVANNAH, Ga. (RNS) — An increase of nearly half a million members since the union of Methodist churches of the North and South in 1939 was reported here at the opening session of the Mid-Century Convocation of the Southeastern Jurisdiction of The Methodist Church.

The report was made by Dr. William F. Quillian, executive secretary of the Southeastern Jurisdictional Council, and the Rev. James W. Sells, extension secretary.

There are at present more than two-and-a-half million Methodists in the Southeast, the report stated.

Nearly 1,500 delegates from Southeastern states and Cuba registered for the convocation. The 11th annual meeting of the Woman's Society for Christian Service was held simultaneously.

Dr. Quillian and Mr. Sells, both of Atlanta, reported that during the 11-year period from 1939 to 1950, there have been fewer full-time ministers, but the number of pastors serving first and second year apprenticeship is on the increase. There are 525 fewer ministers, but 305 more apprentices, the report indicated.

During the 11-year period there has been an increase of 814 pastoral charges.

The Southeastern Jurisdiction is divided into 143 districts and 17 conferences, the report said. In 1950 there were five-and-a-half million dollars more paid for ministerial salaries than in 1939.

According to the report, a total of $42,000,000 was paid for buildings and improvements during the past two years — 1949 and 1950 — and in these two years, Methodists in the Southeast gave $125,000,000 aside from special gifts and endowments.

The Woman's Society of Christian Service membership increased by 23,000 from 1940 to

ıe end of 1950. They contributed for local 'ork, and into their conference treasuries, early $8,000,000 of the $125,000,000 total. 'he women gave $290,000 more in 1950 ıan in 1949, the report concluded.

:hange In Attitude Toward 'irgin Dogma

Worcester, Mass. (RNS) — Roman Cathlic Bishop John J. Wright of Worcester ailed here what he called "a refreshing de-re" in the non-Catholic English-speaking 'orld "to restore the Blessed Virgin Mary to er proper place in the Christian faith."

The bishop spoke at the second annual onvention of the American Mariological Soiety, a group founded in 1949 to promote udy and research in the part of Catholic neology dealing with the Mother of God.

"The English-speaking world has largely roken with the Orthodox faith of Catholic 'hristendom," Bishop Wright declared. "The reak on doctrine and devotion concerning ıe Blessed Mother, however, has had seem-'gly contradictory characteristics. Together 'ith an almost frig'd repudiation of devo-on to Mary, a refreshing desire to restore fary to her proper place in the Christian faith oncerning Jesus frequently reveals itself in ıe English-speaking world."

Bishop Wright held up John Cardinal Iewman, distinguished 19th century convert Catholicism from the Anglican Church, as the guide for anyone seeking to establish ıe Blessed Virgin's place in Christian faith."

Describing Cardinal Newman, who died ı 1890, as "the prince of English-speaking neologians and, I venture, of our Mariolists, in particular," he said that the English hurchman himself had come to reunion with ome "partly, at least, through understand-ıg love for Mary."

"He came to Mary," Bishop Wright added, as to all the Catholic creed, through his esire to see the firm basis of dogma con-erning Christ restored to the crumbling 'alls of Christendom. Dogma was the funda-ıental interest of his mind."

'undamentalists Justify 'omb

Canton, Ohio (RNS) — The executive oard of the American Council of Christian 'hurches, in session here, approved a resolu-on asserting that the free world is justified ı using the atom bomb first if it believes s enemies are about to strike.

Representing Fundamentalist churches, the ouncil held there is "a moral responsibility for the free world) to strike first, using 'ays adequate and necessary to thwart the ıaddened purpose of the enemy."

The council also called for the immediate pplication of sanctions by the United Na-ons against Communist China.

At Boston's Medical Mission Dispensary

The Medical Mission Dispensary in Boston's North End was all set for Santa, and New England's Bishop Lord and Mrs. Howard W. Selby were there to help pass out the toys. The Medical Mission is a project of The Methodist Woman's Division of Christian Service.

"In the present situation," it said, "we condemn the delay, fumbling and hesitancy of the United Nations to name Red China as an aggressor and we deplore the failure to invoke appropriate sanctions and penalties."

The resolution maintained that no time should be lost by the United Nations in "charging Russia with conduct in direct contravention with the letter and spirit of the United Nations charter."

Immediate aid was urged for the Chinese Nationalist government to assist it in liberating China.

Albert E. Luce

Alfred G. Hempstead

In the passing of the Rev. Albert E. Luce, the Maine Conference lost one of its oldest and most loyal members. A vigorous worker during his ministry, and an active man during his time of retirement, Brother Luce had been somewhat restricted in his activities during the past year and was confined to his bed for only two weeks in his final illness.

For nearly half a century Albert E. Luce was in the active relation in the East Maine and Maine Conferences. As a pastor he served 15 churches in separate or joint relations, and for four years was a district superintendent.

Born at North Carmel, Maine, August 23, 1865, he attended the high school at Orono and the East Maine Conference Seminary at Bucksport. He served as student pastor at Fort Fairfield and Monticello. In 1893 he was appointed pastor of the church at Patten and was admitted to the East Maine Conference on trial, with full membership in the conference in 1895. Other pastorates were Pittsfield and Palmyra, Boothbay Harbor, Clinton and Benton, Castine, Belfast, Dexter, and Old Town. In 1917 while at Old Town he was appointed superintendent of the former Rockland District, the following year designated as the Western District. Returning to the pastorate in 1921 he was pastor successively of Houlton, Westbrook, and Camden. Upon his retirement in 1934 Mr. and Mrs. Luce settled in Bucksport where they became very active and helpful in the church. Their home life was beautiful and during the happy days at Bucksport they celebrated their golden wedding August 5, 1939. Mrs. Luce passed away January 26, 1946.

During his active career Mr. Luce served the conference as statistician, as treasurer, as president of the Conference Trustees and once as delegate to General Conference. It was a point of pride with him that he had answered the Conference Roll Call on the first day of conference all but one year since 1893.

Funeral services were held in the Franklin Street Methodist Church, Bucksport, Sunday, Oct. 1st, with the Rev. Roy W. Moody, pastor of the church, the Rev. Alfred G. Hempstead, a former pastor, and the Rev. E. L. Wilson taking part. The interment was in Orland Cemetery.

Having no children, the Luces looked upon the Methodist church of Maine as their family. Their home in Bucksport was given as a parsonage for the Bucksport Church. The Preachers Aid Society was made residuary legatee and it now appears that a substantial fund will be set up in the names of Albert E. and Roberta C. Luce.

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Korea — Week Of Dedication

E. Harold Mohn

The Christian enterprise was born in the night. Always it has been a light for our darkness.

So in this hour of Korea's crisis the message and ministry of Christ shines out. Messengers of hope and servants of the healing gospel are preparing the way to carry relief to our stricken brothers in that little country now afflicted with the ravages, desolation and outrages of war.

Desperate need places Relief for Korea as our first responsibility in the Week of Dedication offering, February 25, 1951. The first $100,000 received from the dedication gifts of our churches will be used to help relieve the terrible sufferings of afflicted Korean Christians.

Of 30,000,000 inhabitants in Korea, one-tenth are destitute. The city of Seoul and 20 other cities, together with hundreds of villages and hamlets, are in ruins. In that capital city there are 400,000 people destitute, 10,000 dead, 35,000 families homeless. It is estimated that 100,000 Koreans will die this winter of starvation and exposure. Millions are homeless without food or clothing. They are jobless.

None have suffered more than the Christian community. Christian leaders have been sacrificed or "strangely liquidated" leaving their sheep without shepherds. In Seoul alone 20 Methodist pastors, Bishop Yu Soon Kim, and district superintendents "disappeared." This is true also of teachers in mission schools, social workers, doctors, missionary nurses, professional and public-spirited people in many communities. They are gone.

Our Christian mission is for an hour like this. *We can and we must help Korea now.* The followers of Christ have always advanced in adversity. Church people are uniting to support this humanitarian appeal. We hear Christ say "Inasmuch as ye have done it unto one of the least of these, . . ." And now we act together in His name. Principalities and powers shall not separate us from this dedication of our love and service to our brethren.

Packets of Week of Dedication materials have been mailed to 21,000 pastors and as many charge lay leaders. Very soon additional materials about Korea will be sent to all pastors giving them guidance about this special appeal.

Surely during the Week of Dedication, Feb. 18th to 25th, we will thank God that *for Korea's sake,* we have a Week of Dedication and its offering scheduled in the calendar of Methodism. We do not overlook the 25 emergency missionary projects in other lands regularly listed as participants in that offering. We dare not neglect those Displaced Persons whose freedom from enslavement depends upon MCOR's share of these gifts. But all agree that Korea's destitution and despair command our first consideration. Therefore the Council of Bishops and the Week of Dedication Committee have placed it there.

And now, specifically, what does this mean? Simply this — that on February 25th (or a Sunday near that date) every Methodist church in America should receive a *freewill Dedication offering.* That means over 41,000 churches will help. That means 21,000 pastors will give their people the chance to give freely and cheerfully, at the altars of their churches.

It means that we *should* double our giving of last year. Is it too much to hope and pray, in this tragic hour, that our churches will give an amount equal to *one dollar per active member* on Dedication Day Feb. 25th?

What do we think Christ would do about it? What would he have us do? Let us do it.

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The Rural Minister's Job

(Continued from Page 3)

readily and most severely. For, by his hands and his voice his ministerial functions seem to stand out. Included in the sense of touch are the duties and rites that the minister performs in the sacraments of holy baptism and holy communion as well as the ceremony of holy matrimony. His hands may be a part of effective preaching against sin as well as the peaceful function of pronouncing the benediction. An impressive act of the rural minister, which our Roman Catholic friends are using to good advantage, is dedicating the home or farm of the recently married couple, as well as dedicating the newly built home or farm. By his hands the rural minister makes stewardship become a reality when he dedicates the seed, conducts a Rural Life Service or a Harvest Festival. His hands may be a part of the funeral service as well as playing ball with the boys. His hands may be a part of the renovating of the church, assisting with a fellowship supper or program, as well as working with the Boy Scouts. Above all, his hands must be kept clean, his voice forceful, his hearing keen, his nose alert, and his sight undimmed.

The Holy Scriptures, and especially the teachings of Jesus are greatly concerned and deeply challenging with the need for our entire faculties, resources and senses to be co-ordinated effectively so that we may be an instrument of His. Paul pleads for a surrendered life when he challenges: "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). It is true that we are but earthen vessels and of no value until He chooses, cleanses, fills, guides, sustains and uses us to His honor and glory.

Catholic-Moslem Front

ROME (RNS) — A Roman Catholic Moslem front for a common defense against the threats of atheistic materialism was called for here by Abdul Rahman Azzam Pasha, Secretary General of the Arab League, in an interview published in *Il Tempo,* conservative Rome newspaper.

Mr. Azzam was interviewed two days after he had had a private audience with Pope Pius XII which lasted 30 minutes.

Describing the Pope as "the supreme defender of the high spiritual values inspiring the Moslem as well as the Christian religion," Mr. Azzam said that both faiths are now being menaced "by the same enemy."

"A spiritual alliance of Christians and Moslems," he said, "would lead to the estab-

hment of a front embracing half the popu-tion of the earth. It would be an immense rce able to defend the supreme moral con-ption on which both religions are based, id also to preserve world peace."

According to Mr. Azzam, Catholics roughout the world number 450,000,000 id Moslems 400,000,000.

Efforts of Moslem leaders for closer ties ith members of other religions have been ported in progress since the formation of e Arab League in 1945. The League con-sts of Egypt, Iraq, Jordan, Saudi-Arabia, ria, Lebanon, and Yemen. At the time the League's formation, provision was also ade for admitting the Arab portion of lestine.

In his interview, Mr. Azzam mentioned at, for the first time in history, three Mos-m countries — Egypt, Lebanon and In-onesia — have sent diplomatic missions to e Vatican. He said he had hopes that ria and Pakistan also would name repre-ntatives to the Holy See, "although I have ot spoken to them about it yet."

inds Only One Calm Area

San Francisco (RNS) — Only one terri-ry in Southeast Asia was found by Meth-dist Bishop Donald H. Tippett during his cent visit there to be free of disturbance id unrest.

That calm area, curiously, was the one oc-upied by the headhunters of Borneo.

Bishop Tippett returned here after a four onths' tour of the world, during which he spected Methodist missions and missionary ork under the direction of the Methodist ouncil of Bishops.

The bishop, who heads the San Francisco rea of The Methodist Church, is the episco-al leader of about 500 churches in the Cali-rnia-Nevada Conference, the Japanese Pro-sional Conference, the Oriental Conference California, and the Alaska Conference.

He said that since his last trip abroad in 939, Communism has spread disturbingly. But he also found, he said, that "oppor-unities for the church and acceptance of it greater everywhere than ever before."

In Southeast Asia, he found the natives ooking toward China rather than Russia their Communist example.

"You don't hear much about Russia. The ussians have very cleverly kept themselves the background," he said.

"The Communists there have organized ery skillfully and have developed effective ropaganda and educational methods. The hinese, wherever they have taken over, have een very adept at establishing many of the rinciples we've claimed for democracy."

He expressed doubt regarding force of rms as the method for meeting Communism Southeast Asia.

"I'm not a military expert," he said, "but m convinced we can't go into every place Southeast Asia where they are and whip them that way. We'd be too outnumbered, the distances are too great, the country too difficult."

Instead, he said, Communism must be countered by more positive and more persuasive ideas and actions, prominent among them church good will activities.

New Children's Worker

Miss Mary Alice Jones has been selected by the executive committee of the General Board of Education as the director of the Department of Christian Education of Children, it has been announced by Dr. John Q. Schisler, executive secretary of the board's Division of the Local Church.

For the past six years Miss Jones has been children's book editor for Rand McNally & Company. Prior to that time she served for 16 years as director of children's work in the International Council of Religious Education.

The new staff member is the author of a large number of books for children and for workers with children, two of which have been translated into several foreign languages.

Three conventions of the World Council of Christian Education have asked her to serve on the committee to develop the program for the children's division conferences, and at the convention in Oslo she was made responsible for conducting the conference.

Miss Jones was a member of a three-man committee representing Protestants, Catholics and Jews which prepared the documents on religion for the recent Mid-Century White House Conference on Childhood and Youth

Miss Jones did her undergraduate work in the University of Texas, later receiving the M.A. degree in religious education from Northwestern University and the Ph.D. degree from Yale Divinity School.

"We consider ourselves extremely fortunate in being able to secure such an outstanding children's worker for this important position," Dr. Schisler said.

Miss Jones will begin her work in Nashville on March 13th.

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To Disabled Veterans

One of the troubles with our world today is that we offer only a part of ourselves instead of being willing to make great sacrifices to a worthy cause, Bishop Donald H. Tippett, resident in the San Francisco Area of The Methodist Church, said in a special message to the Disabled American Veterans.

The message is being heard on radio stations throughout the nation as a part of a transcribed series arranged by the DAV on the theme of "Bear Ye One Another's Burdens." Bishop Tippett and five other outstanding religious leaders of different denominations each recorded a two-minute message as a part of the program.

The text of Bishop Tippett's message is:

"Not long ago, my very good friend Dr. Rufus B. Von Kleinsmid, chancellor of the University of Southern California, told me a story that is most apropos.

"A sailor who had returned from the south seas with both feet missing, stood watching a parade of men in uniform marching down Figueroa Street. A sympathetic but unthinking companion thrilled by the sight said to him: 'Boy, I'll bet you wish you were in there marching!' Then he remembered; hastily he tried to get out of the awkward situation by saying: 'It sure is tough to lose your feet.' 'Oh, I don't know,' replied the sailor. 'You see, I offered my country my life and all she took from me were my two feet.'

"That lad, himself a Disabled American Veteran, is a convincing example of what we mean by Bearing One Another's Burdens. To find a cause worth giving all of one's self to is a need in an hour like this. One of the troubles with our world today can be traced in large part to the fact that too many — far too many of us — offer only a part of ourselves.

"We are too much like Horatio, who, when at the midnight watch at Elsinore was challenged by Bernardo with a 'What, is Horatio there?' replied, 'A piece of him.' Half-hearted giving of self is not sufficient.

"The crying need of our world today is for men and women of heroic stature who are willing to make great sacrifices for a worthy cause. Our disabled veterans are a constant and eloquent reminder to us that there are still men and women who believe so thoroughly in Bearing One Another's Burdens that they will make any necessary sacrifice to accomplish that ideal.

"Let us, like them, accept the challenge of our country and our churches as they say daily to us: 'Bear Ye One Another's Burdens'."

PERSONS

Mrs. Ruth Howells Browning, of Hazleton, Pa., will leave soon with Dr. Browning for Japan, for educational and evangelistic work under sponsorship of The Methodist Church. They were among 47 young men and women who were commissioned as missionaries on Dec. 12th at the annual meeting of the Board of Missions and Church Extension, at Buck Hill Falls, Pa. Mrs. Browning studied at Dickinson College and received her A. B. and S.T.B. degrees from Boston University. She formerly was director of religious education at the First Methodist Church, Boston, and at Morgan Memorial Church, Boston.

Dr. Paul Blanshard, noted author of "American Freedom and Catholic Power," will speak at the mass meeting, Thursday, Feb. 1st at 8 p.m., of the 3rd National Conference on Church and State at Constitution Hall in Washington, D.C.

President Paul F. Douglass of The American University in Washington, D.C., has been appointed a member of the Committee on Labor Relations of Government Employees of the American Bar Association.

John Robertson Barclay, son of the Rev. and Mrs. John E. Barclay, was born Jan. 1st at Boston Lying-In Hospital. Mr. Barclay is pastor of the Morgan Memorial Church of All Nations in Boston.

Born to Franklin and Harriet Littell in Frankfurt, Germany, a son named Stephen Wallace. The baby arrived Dec. 29th. Dr. Littell, formerly Minister of Youth at Central Methodist Church and later Director of Lane Hall at the University of Michigan, Ann Arbor, Mich., has recently been appointed Chief of Evangelical Affairs with the U.S. High Commissioner for Germany.

On Christmas Day, the Rev. Louis S. Staples, superintendent of the Bangor District of the Maine Conference, had the privilege of christening his granddaughter, Laurie Jean, the daughter of the Rev. and Mrs. Allen R. Conway, in Garrettsville, Ohio. Mr. Conway, a graduate of Boston University School of Theology, is the pastor of the Garrettsville Methodist Church. Mrs. Staples was also in Ohio for the christening.

By the will of the late Miss Carrie Jay Carnahan of Pittsburgh, Pa., who died in 1936 after having served for 26 years on a volunteer basis as corresponding secretary of the Philadelphia branch of the Woman's Foreign Missionary Society of The Methodist Episcopal Church, the Philadelphia Branch Continuing Corporation was bequeathed one-half of her residuary estate, upon the decease of her sister, Miss Ella May Carnahan. The Philadelphia branch recently received $60,147 of this total. $45,000 was designated as an endowment fund for the Union Theological Seminary in Buenos Aires, Argentina, which is a memorial to Miss Carrie Jay Carnahan; and the balance, $15,147, goes to Lima High School, as a fund for current building improvements.

Milestone Copy

Somewhere in Korea, Sgt. Keith C. Heckel (left) of Buffalo, N.Y., is presented the 100,000,000 copy of *The Upper Room* by Chaplain Thoburn Speicher, Long Beach, Calif. The daily devotional guide, now printed in 14 editions and 11 languages, continues to be a favorite of servicemen at home and abroad. For that reason it was decided to give the milestone copy to a G.I.

Dr. Daniel L. Marsh, retiring president of Boston University, recently addressed the Association of American Colleges, of which he is president, meeting at the Hotel Claridge, Atlantic City, N.J., Jan. 8-12th. Approximately 600 college presidents and 100 board secretaries and deans attended the convention where many aspects of education and the present international situation were considered.

Horatio H. Crawford

C. Homer Ginns

The Rev. Horatio H. Crawford, 68, retired member of the New England Southern Conference passed away, at Yuma, Arizona, on Dec. 27th after a brief illness. Born in Surrey, Maine, he spent his entire life time in New England, with the exception of the last few years, when because of poor health, he followed the doctor's orders and went to Arizona.

He became a member of the New England Southern Conference in 1913, and with his loyal and faithful wife, served in seven charges of the conference. So devotedly did he give of himself that, without exception, his leaving a charge was a source of deep regret to, not only the Methodists, but the folk of the entire community. Within the conference he held a number of high positions of trust, among them, the post of conference registrar, which office he held for a long period of years.

A genuine brother in the fellowship of the Methodist ministry, he greatly endeared himself to people everywhere because of his sincere love of persons. The funeral service was held in Yuma, Arizona on Dec. 30th. Interment will be in Middlebury, Vermont, this coming spring. On Jan. 7th a memorial service was conducted at the Arnolds Mills Church with a large congregation participating. The Rev. C. H. Ginns, Providence District Superintendent, presided. The Rev. Nathan B. Burton offered prayer, the Rev. Samuel A. Livingstone gave the memorial address and the Rev. H. Osgood Bennett pronounced the benediction. A large delegation from the local Grange was present and a quartet from the Grange provided music.

Besides his wife, Mrs. Florence Crawford, he is survived by two daughters, Mrs. Ralph Jennings, of Pawtucket, R.I.; and Mrs. A. A. Bander of Yuma, Arizona; and a son, William H. of St. Louis, Mo.

Miss Elizabeth M. Lee, executive secretary for Latin America in the Woman's Division of Christian Service, is now in Mexico on an official visitation to Methodist work in that country. From Mexico she will go to Cuba for a similar visitation.

Maine Conference At Bath

E. F. Allen

The Rev. Clifford Sargent of Wesley Church, Bath, Maine, has invited the Maine Conference to hold its 127th session in his church. It has been 30 years since Wesley Church has entertained the Maine Conference and in the meantime the size of the conference has been doubled by union with the East Maine Conference.

Mr. Sargent has doubled his church membership during his pastorate at Wesley. This is the second time recently that the conference has had an invitation extended from a church early in the conference year. We would interpret this as a sign of growth and advance as this conference holds its sessions from time to time in Maine's smaller cities, and thus escapes the narrow routine of Portland, Augusta, Waterville and Bangor.

The Rev. Hayward S. Thomas, appointed to the Methodist church in South Eliot, Me., last spring, received 44 persons into church membership the first Sunday of this New Year; 17 by baptism, 15 on profession of faith, and 12 by letter. This Advance for Christ and His Church was accomplished through personal visitation.

Bishop John Wesley Lord announces the transfer of the Rev. Howard Cramer, on trial in the Northern New York Conference, to the Maine Conference on trial, and his appointment to Beacon Street Church, Bath.

aine, effective Jan. 7th. The Bath church ıs been without a pastor since the death the Rev. M. A. Gordon last November.

The February meeting of the Boston-Lynn reachers' Workshop will be held in Wesyan Hall, 581 Boylston St., Boston, at 10:45 m., Monday, Feb. 5th. Lynn District Supertendent Archiver J. Strait will preside over e workshop on "Techniques for a Successl Ministry." The inspirational address will given by the Rev. Dr. Frederick M. Meek, inister of Old South Congregational Church Boston.

riticizes Spellman

The campaign organized by Francis Carnal Spellman to supress the New York City owing of the motion picture, "The Mirle," is a "fundamental blow against deocracy," Glenn L. Archer, executive director Protestants and Other Americans United r Separation of Church and State (POAU), eclared . Part of his statement follows:

"Whether or not the particular film in spute is good or bad, moral or immoral, not the issue here. The question is, must have Cardinal Spellman's seal of approval order to be shown? No selfrespecting lult American will agree to let self-apointed 'guardians of the moral law' control e literary and artistic productions which may or may not be permitted to see.

"Roman Catholics, like all other citizens, e free to patronize or not to patronize films, ooks, or newspapers as they please — but o one group in a democracy should be alwed to dictate what their fellow-citizens ay or may not see, hear or read."

oycott Of 'The Miracle'

New York (RNS) — Francis Cardinal ellman, Archbishop of New York, has lled upon all Roman Catholics in the U.S. boycott the Italian film "The Miracle."

The cardinal also urged "right thinking tizens" to unite in changing and strengthen-g federal and state laws to make it "imssible for anyone to profit financially by asphemy, immorality and sacrilege."

In a statement by him read at all Sunday asses in St. Patrick's Cathedral here, Carnal Spellman described "The Miracle" as a despicable affront to every Christian," a ocking of "our faith," and an example of rt at its lowest."

The statement also criticized severely the ate board of censorship, officially known as e Motion Picture Division of the State ducation Department, for approving the pire. It said the board should be "censured" r offending and insulting "millions of peoe."

Directed by Roberto Rossellini, the conoversial picture is part of an omnibus ofred under the title "Ways of Love" at a cal theatre. It tells the story of an idiot girl who is seduced by a stranger she believes to be St. Joseph and holds miraculous the birth of her child in a barn.

Referring to a ruling issued by Supreme Court Justice Aron Steuer enjoining License Commissioner Edward T. McCaffrey from banning the picture, Cardinal Spellman said:

"The justice's decision makes the State Board of Regents supreme in the licensing of films.

"It is indeed a blot upon the escutcheon of the Empire State that no means of appeal to the Board of Regents is available to the people for the correcting of a mistake made by the Motion Picture Division of the State Education Department."

Meanwhile, members of the Catholic War Veterans and other organizations of Catholic men picketed the theatre showing the film.

Brewer Rededication

The First Methodist Church in Brewer, Maine, held a service of rededication on Friday night, Nov. 17th, climaxing extensive repairs to the church both inside and out. Following a banquet for the church officers and wives, Bishop John Wesley Lord conducted the service, assisted by the present pastor, the Rev. E. Charles Dartnell, and by former pastors, the Revs. Jesse Kenderdine and Nelson Canfield. Music was under the direction of Miss Anne Treworgy, organist and choir director.

The service was preceeded by an introductory program at which the following spoke: speaking as present pastor, the Rev. E. Charles Dartnell; speaking for the trustees, Mr. Donald S. Higgins, president of the Board of Trustees; speaking as lay leader, Mr. Chandler Carter; speaking as fellow minister, the Rev. Donald C. Ward, minister of the First Congregational Church of Brewer; speaking as fellow citizen, Albert F. Gerry, mayor of the City of Brewer; and speaking as former pastors, the Revs. Jesse Kenderdine and Nelson Canfield.

Seminary Has No Books . . . Yet

Do you have one or more good books — in English, French, Dutch or German — that could be read to advantage by students or faculty of a theological school?

The Rev. Dr. Ralph E. Dodge, associate secretary of the Board of Missions and Church Extension of The Methodist Church, says that the New Union Theological Seminary in Brussels, Belgium, is seeking such volumes to stock its library — which at the moment is non-existent. The books may be in any of the fields in which theologs should do their reading; they may be modern books or the older classics, but they should be in at least fair physical condition. They are probably the books that are in a pastor's library at the present time, but may be of more service in Brussels than in the U.S.A.

If you have one or more such books, will you not send them, postpaid please, to Dr. Harold W. Olson, Transportation Department, Board of Missions, The Methodist Church, 150 Fifth Avenue, New York 11, N.Y. Mr. Olson will see that they get to Brussels. If they are being sent to Mr. Olson in quantity, it is suggested that they be crated.

EVENTS

Call To Prayer

The members of the Woonsocket, R. I., Methodist Church answered the call to prayer by doing more than listening to the sermon. When the pastor, the Rev. Otis Lee Monson, had delivered the first half of his sermon on "The Call to Prayer," he read the Call issued by our Council of Bishops and asked Frederick B. Hicks to offer a prayer in which a petition was offered for the church, the Bible and the home. Mr. Hicks is treasurer of the Board of Trustees and one of the oldest members of the official family.

The pastor then concluded his sermon, pointing out the need of brotherhood, world peace, and love for one another. Upon invitation, the people responded by filing to the altar where prayers were offered by several for God's guidance and blessing.

In Communist Theater

Chaplain Benjamin J. Shinn, a member of the Newark Conference, describes to the Methodist Commission on Chaplains his experience in holding a Sunday service in a Communist Theater.

"I have had some amazing and profound religious experiences throughout all this. For example, one Sunday morning holding services in a Communist Theatre with Stalin's ideology and pictures all around the room, using a Russian table for an altar and having the room jammed with troops. I requested that someone pick out a favorite hymn and a Negro soldier chose, 'Must Jesus Bear the Cross Alone,' and as we sang, it seemed as though all of our hearts were touched by the heart of God. And so one might go on. Our Christmas services were extremely rewarding and most well attended. The morning service was recorded by the Australian Broadcasting Commission for rebroadcast in Australia."

Chaplain Shinn writes that despite difficult conditions, service men attend chapel in good numbers.

"I went to Po-Hang with the advance party and found this experience most beneficial from the standpoint of sharing hardships and difficulties with the men. This was tent living and though rough, the boys did attend Chapel in good numbers. The last Sunday there, we had a total attendance of 158, which is good for a Wing in combat."

Pictures Korean POW's And Refugees

William E. Shaw

Dr. Shaw, veteran Methodist missionary to Korea, has been named by the U. S. Army as a chaplain to the Korean people and their armies. In these paragraphs from his diary he pictures something of life in Korea today.

I was out again today (Dec. 1st) to the Inchon prisoner-of-war camp, and had an interesting experience distributing Gospels of John in the Korean language. Fourteen thousand POW's from the North Korean army are in this one camp..

The procedure, as I went among large groups seated on the cold ground in rows, was as follows: "All Christians raise their hands" (Seeing the pamphlets under my arm, practically all hands went up.)

Then they practically mobbed me, ready to fight each other for a copy of the Gospels; so I developed new tactics. "Only those seated will get a copy and only those who can recite John 3:16 will get a copy even then."

Scores could reel it right off so they got their copy; I only had about 200 to distribute at the time. Then the bluffers tried to repeat John 3:16 after hearing it a few times. No copy! Then a lad came up out of another line, squatted down, repeated it perfectly, but got caught. I said, "Didn't I give you a copy a few minutes ago?"

"Yes," he said, "but I want one for some one else."

I replied, "Don't be a deceiver, or you can't be a Christian."

As a man or boy in a group would repeat the verse perfectly, I'd ask, "Who is the Only Begotten Son?"

"Jesus," came the answer.

"Who is Jesus?"

"The Son of God," came the answer.

"Who is God?" "Our Father," they said.

"Why, I thought the Communists say there is no God."

"O, but there is!" came the vehement response.

Thus I let the Christian POW preach to the others as I went from group to group. It was a unique opportunity. . . .

I sat in with the Korean district superintendents yesterday in the morning. I told them my confidence was in God who has control over all these events. I used Jeremiah's message, "God's people have paid him no attention; now God will pay them none. But, if you repent I will take you back." So reads the Word, and so is the fact as I see it. I said, among other things, God is not pleased with Korea with its revenge against civilians, nor is He pleased with America with our "burning incense to vanity" (Jer. 18:15). O, the unspeakable waste in America, reckless spending, finery, luxury, in the midst of the world's vast need! We have sown the wind, we may have to reap the whirlwind. . . .

I've been pretty busy today (Dec. 8th) helping people financially and getting them on their way. They don't know where to go, and I don't either. Only our Father knows the outcome. These poor people need our prayers as never before. They don't feel that they can take it again. Many of the women and children have started south by truck. Keep praying. Tell all the friends to keep their chins up.

Our helper and daughter got off on a train headed for Inchon; she thinks she can get a boat for Mokpo. Anyway, she is across the Han River. At the last minute she said, "I'm staying till you go." "That," I said, "you cannot do; I'll have no way to help you then; it's now or never." It then took her just five minutes to pack. I gave her some money, some candy bars, and a can of milk — all I had.

Folks are streaming south by the hundreds in every possible conveyance. Jesus said, "Pray that your flight be not in the winter;" this is winter and the top side of bus, flatcar, or boxcar is really tough. I saw an untold number clambering with their baggage onto flatcars for the journey to Pusan; many had babies and little children.

It is now December 12th. . . . Well, we had a busy day yesterday. Sunday at 10 a.m. the Colonel said, "Have the clergy and families at the railway station, Seoul, in 24 hours." We did — 615 strong; Catholic, Protestants — all denominations — bag and baggage — and how! By 2 p.m. we were loading them into boxcars, babies, bundles and kimchi. The more crowded they were the better they liked it — warmer! By 3:20 they were all nicely settled; didn't want to move into other freight cars where there was more room; wanted to stay with the clan. We reserved one coach till all were placed, one-half of it a former diner, the rest seats. To it we moved the sick, the pregnant women, and the aged. We located a Korean army doctor in a freight car, and charged him with checking on that group and others who might become ill on the train. And so, at 3:30 p.m., preachers and priests, nuns, wives, children, and a few grandmothers moved off over the rude low-slung railroad bridge over the Han River — and to what? God alone knows. They are His and we had to entrust them to Him.

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Methodists Hit Federation

SAVANNAH, Ga. (RNS) — In a special session here, the Southeastern Jurisdiction Council of The Methodist Church endorsed the stand taken by the jurisdiction's bishop condemning the use of the denominational name by the unofficial Methodist Federation for Social Action.

The Federation, the council said, is not an official body of the church, has no authority to speak for the church, and has no ethical right to use "Methodist" in its name. The bishops had taken a similar position at their meeting at Atlanta, Ga., last summer.

On A Wide Circuit

W. W. Reid

This Under-Developed World

When your child is hungry, you send him to the refrigerator. When he has a fever, you call the doctor. When he is old enough, he goes to school — for eight, twelve, or sixteen years. But that is because you are in the economically-privileged fifth of the world's people. The rest of the world is familiar with hunger, disease, illiteracy. UNESCO gives this story rather graphically:

"In 1939 a survey was made of fifty-three nations on all continents. These countries were divided into three groups; the first was of fifteen nations with a per capita annual income of more than $200; the second, ten countries, with a per capita annual income of between $100 and $200; the third, twenty-eight countries, with a per capita annual income less than $100. The first group made up one-fifth of the world's population; the second, one-sixth; the third, making about two-thirds of the world people, was co-terminous with the 'under-developed areas.' This was before a tremendous war which widened the gap between the highest and the lowest.

"Life expectancy at birth in the first group was 63 years. 'Under-developed areas' showed, when figures were available, an average of 40 years, in some cases falling as low as 27 years. Out of every 100,000 persons in the first group, 64 died of tuberculosis annually. In the third and largest group, the rate was 333. In the first group, less than 5 per cent of the population was unable to read and write. In the 'under-developed' countries, the illiteracy rate averaged 78 per cent. Eighty per cent of the world's literate people lived in countries which made up only 40 per cent of

: world's population. It has been estimated ıt a man needs a diet containing 1,800 cal- es as a vital minimum for life. In the first ɔup, the average food supply was 3,000 cal- es; in the last it was 2,150 calories, a slim ırgin against poor harvests or insect ıgues.

'In the relatively healthy countries of the st group, there was more than one phy- ian for every 1,000 persons. In the last ɔup, there was only one for every 6,000. ıe countries with less than five per cent illiteracy had almost four elementary ıool-teachers for every 1,000 persons. Those ıere illiteracy was as high as 90 per cent d less than two elementary schoolteachers every 1,000 persons.

'The hungriest peoples, partly through lack technical knowledge, produced the least ɔd. In the first group of countries, wheat lds were as high as 40 bushels per acre in : period, 1935-39; in the third group, the ıure fell as low as 11 bushels. Properly cul- ated, an acre of rice land was made to ld 76 bushels, but in countries where rice s the staple diet, production fell as low as bushels.

'Mechanical energy — the greatest liber- ɔr of man from drudgery — was developed few countries and was pitifully absent in ecisely the regions where it was most eded. In the first group, the average per- ı had 26.6 horse-power hours a day at his mmand; in the last, he had 1.2.

'A phrase like 'life-expectancy' has echoes tragedy in a nation which, while trying increase its standard of living, finds that ease carries off its population. 'Teachers r 1,000' is a very immediate problem to a ung nation building for the future. 'Horse- wer hours' translate into money for de- opment or the lack of it."

You and I point, with something of pride, what our Christian civilization is doing find solution to these problems. The com- ınists say — rightly or wrongly — that the ɔgress has been too slow, and that *they* will eed it up. And their argument appeals to ɔse who know hunger, disease, and ilit- ıcy.

ıdicial Council Meets

The 1951 meeting of the Judicial Council The Methodist Church was held in Co- nbus, Ohio, Jan. 2-3 at the Deshler-Wallick ɔtel. All the members of the council were esent for this meeting.

The Methodist Union of Columbus, Dr. . W. Wiant, district superintendent, pre- ing, held a reception in honor of the coun- at the hotel on the evening of Jan. 2nd. er 300 Methodists from Central Ohio were esent at this reception.

The Judicial Council at its closing session opted resolutions of thanks and apprecia- n for the cordial hospitality of the Meth- ist Union of Columbus and the Methodist strict superintendent, Dr. Wiant. A reso- lution of appreciation for the accurate and understanding co-operation of the Columbus newspapers was also adopted.

The substance of three decisions that had been arrived at during the meeting in Columbus was announced by the secretary at the close of the meeting.

The ruling of Bishop G. Bromley Oxnam in the Newark Annual Conference, regarding the right of a conference to include in the annuity record of a retired minister the years he spent as a supply-pastor before Admission on Trial, was affirmed.

The council also affirmed the decision of Bishop Oxnam, made in the New York East Annual Conference, with respect to the right of lay members of a conference to meet for a business session, either at some hour when the conference is in recess or while the conference is in session. Bishop Oxnam's ruling declared such meetings to be illegal.

In regard to the election of trustees for White Cross Hospital, the Judicial Council unanimously held that the Ohio Annual Conference of The Methodist Church is the source of ultimate control of the White Cross Hospital and has the right and power at its discretion to change or amend the method of electing the trustees of that corporation. However, the majority held that, until the annual conference changes the method as set forth in Article VI of the present constitution, it is bound thereby. A minority of the Judicial Council filed a dissenting opinion, holding in their opinion that the Ohio Annual Conference was within its rights in accepting nominations from the floor in the election of trustees for White Cross Hospital at the 1950 session of the annual conference; that the trustees elected at that session were legally elected and that the ruling of Bishop Hazen G. Werner should be affirmed.

Dr. John Taylor Alton of Columbus at his own request was excused by the council from participating in the study and discussion of this case, because of his membership until a very recent date in the board of trustees of White Cross Hospital.

The full text of these decisions will be released as soon as it has been properly edited and approved by all of the members of the council.

CHARLES B. KETCHAM,
Secretary.

Unless called into extraordinary session by some emergency between the present date and April, 1952, the council will not meet again until it meets at the time and place of the General Conference.

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"It is good to work. It is still better that our work should lead up to letting God work. It is good to pray. It is still better to be prayed in. . . . We may let God work when we yield to the reknitting of the worshipping community itself as the members are drawn nearer to the center and to each other." — Douglas V. Steere.

* * * *

"The Pendle Hill Reader," edited by Herrymon Maurer, Harper and Brothers, New York.

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Reserved On China Reports

NEW YORK (RNS) — Press reports from Hong Kong that the Communist government in China will soon expel all remaining foreign missionaries and confiscate American-subsidized charitable institutions were received with reserve by Protestant foreign missions executives here.

The mission leaders acknowledged that the Communist regime is seeking to put the control of all churches, schools, hospitals and other institutions in the hands of Chinese nationals. They said, however, that this process was initiated by the mission boards themselves several decades ago and was stepped up under pressure from the Chinese Nationalist government before the Communists came to power.

Dr. Rowland M. Cross, secretary of the Far East Committee of the National Council of Churches, said that Hong Kong reports of widespread arrests of missionaries had little basis of fact, so far as American Protestant leaders were aware. The only American Protestant missionaries known to have been detained, he said, are an Evangelical United Brethren missionary and two Methodists.

A spokesman for the Board of Missions of The Methodist Church said that Dr. Marion Manly, a medical missionary, was released after five days' detention in a hotel. The Rev. Olin Stockwell, an evangelist, was arrested more recently "on vague charges," the Methodist spokesman said.

Dr. Cross also stated that he had no confirmation of reports that the government was drumming up a "popular demand" for the expulsion of all missionaries within three to six months on charges of spreading "imperialistic" and "anti-people's" propaganda among the Chinese.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, writ the matron, Mrs. Florence Ordway.

Boston Area Calendar

Jan. 18 — United Church Women Institute, St. John's Church, Watertown, Mass., 9:30 — 3:30 p.m.

Jan. 28 — Temperance Cultivation Day in all Methodist churches.

Jan. 28-Feb. 1 — National Youth Week.

Jan. 31 — Student Recognition Day.

February through August — Study of Our Ministry — The Advance for Christ and His Church.

Feb. 4 — Commitment Day of the Board of Temperance.

Feb. 5 — Preachers' Workshop — Techniques for a Successful Ministry. 581 Boylston St., Boston.

Feb. 9 — World Day of Prayer.

Feb. 11 — Race Relations Sunday.

Feb. 11-17 — International Council of Religious Education, Columbus, Ohio.

Feb. 18-25 — Week of Dedication.

Feb. 25 — Layman's Day.

Feb. 27 — Annual meeting, Board of Hospitals and Homes, Congress Hotel, Chicago.

Feb. 28-Mar. 1 — Annual Convention of the National Association of Methodist Hospitals and Homes, Congress Hotel, Chicago.

Mar. 4 — Laymen's Breakfast, Boston District of the New England Conference. Bishop Lord, speaker.

Mar. 5 — Boston-Lynn Preachers' Workshop —A Minister's Personal Life. Inspirational address by Dr. L. Harold De Wolf. 581 Boylston St., Boston.

Readers Write

(Continued from Page 2)

Church of England. He knows that the Church of England's roots are deep in the heart of the ancient British church. He knows that the Catholic church (not Roman) was organized with its threefold ministry of bishops, priests, and deacons in the Island centuries before St. Augustine came there in 597, and he knows that the ancient British church was represented at the Council of Arles in 314 by three bishops from that church. He knows, too, that the Magna Carta, signed by King John on June 15, 1215, declared that *"the Church of England"* (not Rome in England) should have its ancient rights and liberties inviolate. He knows that through the long night of usurped authority in England by Rome there were many protests against the un-Catholic claims and pretensions of Rome. He knows that the Church of England can refer, on every point of its doctrine, to the faith of the undivided holy Catholic Church of primitive Christianity — something that Rome, with its new-fangled dogmas tacked on to the ancient faith, is unable to do for itself.

No, Parliament has neither the first word nor the last word on the doctrine of the English church, *which by law, ecclesiastical and civil, is held to be the ancient and true Catholic church in that land.* The doctrine of the English church is the doctrine of the ancient Catholic Creeds— Nicene, Apostles', Athanasian — and not a word of it has been put there by papal decision or direction.

L. Francis Ellsbree,
Brighton, Mass.

Liked Editorial

Let me thank you for the editorial that you wrote in Zions Herald for Dec. 13th concerning the World Service giving in the Northeastern Jurisdiction. This is a very fine editorial and I know it will do a lot of good.

(Rev.) Harry Denman,
Nashville, Tenn.

Haven't Turned Our Backs

It is very evident from your editorial, "We Don't Think it Helped" in the Herald of Dec. 27th, that you are not yet ready to "turn your back" on Dean Acheson. However, I wish you would say who in your opinion was and is responsible for the tragic bungling in Korea if not the Secretary of State? You intimate very plainly that someone or more bungled and everybody knows that is so. Now who?

Wasn't the foreign policy towards China and Korea formulated entirely by Mr. Acheson and his loyal followers, approved probably in its entirety by President Truman?

And recently at his news conference the President still maintains there is no war in Korea!

Come on now, Mr. Editor, who has bungled and still is bungling in the mismanagement of our State Department?

R. J. Drew,
Lowell, Mass.

Lost Week End

Representative Edmond J. Donlan has done the Commonwealth, in the presentation of a petition seeking to close drinking places on Sunday after 7:00 o'clock in the evening, a much needed good. From the public press, many secular magazines and religious papers, the fact is often brought out of the need for the better control of alcoholic beverages. The report of the special commission to investigate the problem of drunkenness in Massachusetts makes a nationally recognized study of this entire question, and, no doubt, will be frequently used by the Massachusetts 1951 General Court.

The Lord's Day League of New England favors the passage of the petition for the following reasons:

1. The harm which alcoholic beverage does to the individual.

2. The harm which alcoholic beverage does to the family — where the family is broken up, abused or neglected. Alcoholic absenteeism from employment forms an important part of this picture.

3. The harm which alcoholic beverage does to society — where society is concerned through crime, disturbance of the peace, drunken driving, laxity in certain forms of employment where the welfare of others is concerned, etc., due to alcoholism.

The public needs a more general informational background of this whole human problem. A state of ignorance exists, and when our community is informed it will be shocked at the full extent of the human wreckage. Dr. Winfred Overholser, Superintendent of St. Elizabeth's Hospital, Washington, D.C., states that "the alcohol problem is the greatest single health problem in the United States today that is not being attacked systematically. It is reported that the male alcoholic in industry loses an average of 22 working days annually, a total of 29,700,000 working days from the acute effects of alcoholism. The Travelers Insurance Company in *Main Street, 1951,* remarked: "It's a great life if you don't week-end. Almost 40 per cent of all motor vehicle fatalities occur on Saturday and Sunday. . . . Every traffic hazard is multiplied many times. Of these hazards, one deserves particular mention — it is the drinking driver. . . . We urge greater police vigilance, the extensive development of testing methods, strong legislation, and improved court procedure to find and to curb these violators."

The passage of this petition would give the people of Massachusetts a chance to share more generally the fellowship of the home circle, thereby making stronger all the ties of the family, thus establishing a condition to check juvenile delinquency, the breakdown of the American home, absenteeism in industry, and industrial and highway accidents.

(Rev.) G. Vaughn Shedd, General Secretary,
Lord's Day League of New England.

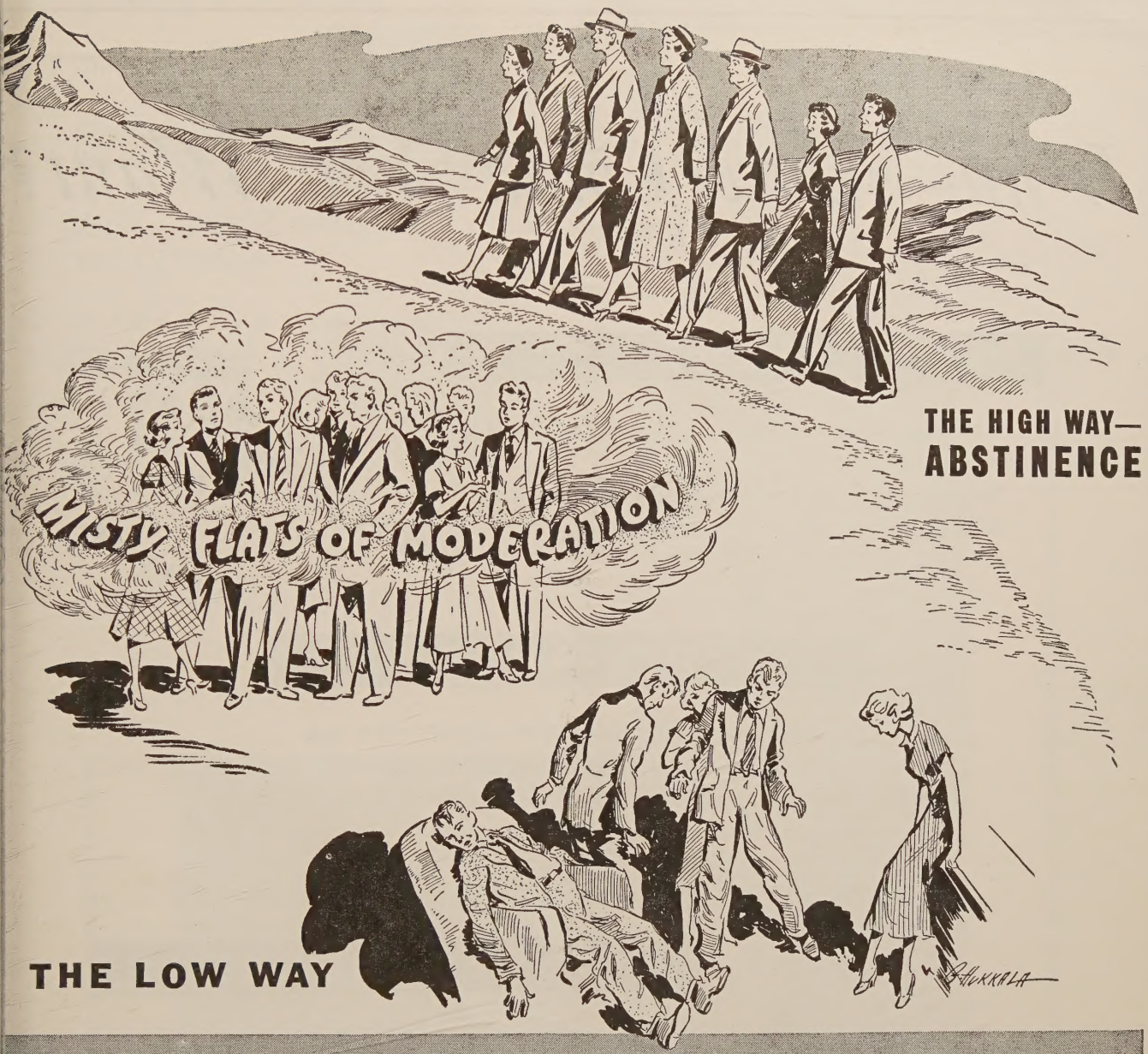
Search For Tomb Of Mary

Istanbul (RNS) — A four-man archeological expedition sponsored by the Turkish government has gone to the ancient city of Ephesus in Asia Minor, near the port of Izmir (Smyrna) to try to discover the tomb of the Blessed Virgin Mary.

Common tradition is that the Mother of God died in Jerusalem, but some Roman Catholics believe that her death occurred in Ephesus where she went to live with the Apostle John, to whose care Christ entrusted her.

The latter belief is shared by the Lazarist Fathers in Izmir, who have organized pilgrimage since 1892 to the reputed site of the house in which the Virgin lived.

Recently a spokesman of the Lazarist monastery in Izmir announced that the Turkish government was planning to build a highway from Istanbul to Ephesus, as well as a hotel and restaurant in the ancient city for the benefit of pilgrims and tourists.



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